

Semi-Centennial Exercises.

MEMORIALS OF METHODISM, IN MACON, GEORGIA, FROM 1828 TO 1878.

HELD AT MULBERRY STREET CHURCH,
DEC. 5th TO 8th, 1878.

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PREFATORY NOTE.

The early records of the Church have been lost, and those at hand do not go back further than 1851; hence it has been with great difficulty that the early history of the Church has been traced.

Some information has been gleaned from the few surviving members of the early Church; but much valuable knowledge, and the names of many prominent and faithful members, are necessarily omitted for lack of the proper data.

The length of the periods under review, and the short time allowed for the reading of the historical sketches, rendered it impossible to mention the names of all who had borne an active part in the history of the Church. To gather up and preserve for the benefit of posterity the information gained during these Semi-Centennial Exercises, is the main object of this publication.

INTRODUCTION.

At the Church Conference of MULBERRY STREET METHODIST CHURCH, held October 9th, 1878, Dr. W. C. Bass called attention to the fact that this was the Semi-Centennial of Methodism in Macon, and urged that it should be celebrated with appropriate exercises. A resolution was then offered and adopted, requesting the pastor, Rev. Geo. G. N. MacDonell, to appoint a committee of seven to make suitable arrangements for celebrating the occasion. In accordance with that resolution the pastor appointed as the committee, Rev. J. W. Burke, Presiding Elder of the Macon District, Rev. W. C. Bass, D. D., J. Madison Jones, Emory Winship, Charles Canning, Isaac Hardeman and Robert E. Park.

The committee met at the office of Dr. Bass, on the 15th of October, the pastor being present and taking part in its deliberations. The venerable Dr. Lipscomb being also present, was invited to assist the committee by his counsel.

After a free discussion of the subject it was resolved to hold a Semi-Centennial Celebration, beginning on the 5th and closing on Sunday, the 8th of December. A programme of exercises was marked out, Dr. Lipscomb rendering valuable aid at this point by his judicious suggestions.

Suitable persons were then selected to prepare historical sketches, preach the Occasional Sermon, and prepare other matters of interest.

Sub-committees were appointed, on correspondence, finance, publishing, etc., and the committee on correspondence was instructed to invite all the former pastors of the Methodist Churches in Macon, and prominent laymen to honor the occasion with their presence. It was also resolved to extend an invitation to the pastors and members of First Street, East Macon and Jones Chapel Churches, to unite with us in making it an occasion worthy of the great denomination to which we belong. The committee then adjourned.

As the time appointed for the opening exercises drew near, a very general interest was awakened on the subject among the members and friends of Methodism in the city. The several committees reported that the arrangements were progressing favorably and the ladies took in hand the matter of decorating the church. On the entablature over the pulpit, figures made of cedar were tacked, representing 1828—1878; graceful festoons of evergreen were suspended over the pulpit and on the side of the galleries, interspersed with wreaths, presenting a most tasteful and pleasing appearance.

THE EXERCISES.

The occasion was inaugurated by a Union Prayer Meeting, on Wednesday night, December 4th, at Mulberry Street Church, conducted by Rev. J. W. Hinton, D. D., one of the former pastors of the church. The attendance was good and the meeting was one of much interest, giving promise of the rich feast to follow. Dr. Hinton was very earnest and felicitous in his remarks. Rev. John W. Talley, the oldest living ex-pastor of the church, was present and made some deeply interesting remarks, referring to his connection with the church in 1831, and also in 1835, in which latter year one of the most glorious revivals in the history of the church occurred under his ministry.

THURSDAY NIGHT

A large audience assembled at Mulberry Street Church at 7.30 o'clock, P. M.; among them were many members of other churches. The following notice of the exercises is abridged from the report of Mr. John C. Butler in the Central Georgia Weekly.

The choir sang as a voluntary, that grand old hymn, "Before Jehovah's Awful Throne." Rev. Mr. Talley then read the 145th Psalm, and the choir and congregation joined in singing the hymn beginning,

"We thank Thee, Lord of heaven and earth,
Who hast preserved us from our birth."

Mr. Talley then offered a most fervent prayer to the throne of grace. There were probably but two persons present who had listened to Mr. Talley in the earlier days of the church, Mr. Matthew E. Rylander and Mr. J.

Madison Jones. The former was the only person present who was a member of the church in 1827. He and Rev. J. L. Moultrie, of Alabama, are the only two surviving male members of the founders of the church.

The pastor introduced Rev. George G. Smith, of the North Georgia Conference, and the Historian of Methodism in Georgia and Florida, who enchained the congregation over an hour, with a most interesting sketch of the first thirty years existence of the church. Mr. Smith's instructive paper was followed by an exquisitely rendered solo from Miss Tacie A. Daniel, "He leadeth me," the choir joining in the chorus.

Mr. Walter B. Hill, a member of Mulberry Street Church, was then introduced, who read an admirable and carefully prepared sketch of the last twenty years' history of the church.

The choir and congregation then sang with fervor the hymn beginning,

"Come let us join our friends above,
Who have obtained the prize."

After which, an earnest prayer was offered by Rev. H. H. Parks, and the congregation were dismissed with the doxology and benediction.

Although the exercises were lengthy, the large audience did not grow weary but listened with profound attention and separated with the feeling that God had done great things for us and through us, whereof we were glad.

The following ministers, formerly connected with the church in Macon, were present; some of them to-night, and others from time to time during the exercises:

Rev. J. W. Talley, Rev. Samuel Anthony, Rev. J. E. Evans, D. D., Rev. Jesse Boring, D. D., Rev. H. H. Parks, Rev. Thomas H. Stewart, Rev. W. M. D. Bond, Rev. Geo. G. Smith, Rev. J. O. A. Clark, D. D., Rev. J. W. Hinton, D. D., Rev. J. S. Key, D. D., Rev. J. W. Burke, Rev. W. F. Cook, D. D., Rev. S. S. Sweet, Rev. W. C. Bass, D. D., Rev. W. F. Robison, Rev. C. W. Smith, D. D., Rev. Richard Cain.

The present pastors of the churches, Rev. Geo. G. N. MacDonell, Rev. Walker Lewis, Rev. R. L. Honiker, and Rev. S. N. Tucker, were also in attendance.

We were also favored with the presence of the following ministerial brethren:

Bishop H. N. McTyeire, Rev. A. A. Lipscomb, D. D., LL. D., Rev. C. A. Evans, Rev. W. W. Wadsworth, Rev. J. D. Gray, Rev. L. B. Payne, Rev. D. R. McWilliams, Rev. T. B. Lanier, Rev. J. D. Mauldin, Rev. A. M. Williams, Rev. J. W. Domingos, Rev. J. E. Rorie, Rev. E. M. Whiting, Rev. C. J. Toole, Rev. H. J. Harvey.

HISTORICAL SKETCH OF METHODISM IN MACON, GEORGIA,

From 1826 to 1857, By Rev. GEORGE G. SMITH, Jr.

That part of Georgia, in which the city of Macon is found, was opened to settlement in 1821, and the County of Bibb was laid off from the Counties of Monroe and Houston in 1822. The first lots in the city of Macon were sold in 1823. In March, 1823, the County Court was held in a small log building, near the old site of the Macon and Western Depot.

There was a preacher on the Monroe Mission, and a flourishing church in the Holt and Myrick settlement, eight miles from Macon, in 1822. It is probable, therefore, that there was occasional preaching by the Methodists in the new town, from its first settlement.

There was no society formed, however, until 1826. The only place of public worship, up to that time, was the Court House, then a small shanty not far from the present Medical College. Here Thomas Gardner, a local preacher and a carpenter, preached regularly. Through his influence Macon was taken into the circuit as a regular appointment, and a small society was formed in 1826. According to Mr. Moultrie's manuscript, the Episcopalians were the first to occupy, regularly, the field. The Rev. Mr. Jones, a missionary, was the pioneer. In 1826, the same year that the first class was formed in Macon, the Rev. Joseph

C. Stiles, of the Presbyterian Church, so well known then, and so fondly remembered now, held a meeting in Macon and organized the Presbyterian Church. The next year, 1827, Thomas Darley was sent to Clinton and Macon, and services were held in the Court House semi-monthly.

Thomas Darley was an Englishman. He had been a trooper under Tarleton. In an encounter with General Washington's dragoons, a soldier came swooping upon him with upraised sabre. Disarmed, his life was at the mercy of his foeman; happily for Darley, he was a Mason, and he gave the Masonic signal of distress. The dragoon was, fortunately for him, also one of the Craft, and his feelings of brotherhood were stronger than his obligations as a soldier, and he let the Englishman escape. When the Revolution ended Darley was still in America. He was converted in Charleston, under the ministry of my paternal grand-father, Isaac Smith, and soon after entered the traveling connection. In the South Carolina Conference, to which he belonged, he found himself associated with the very dragoon, Samuel Cowles, who had spared his life. While on a South Carolina circuit he received Lovick Pierce into the church. He located, but in his old age returned to the regular work, and now, quite an old man, was sent to Macon. His home was in Jefferson County, but he served this remote field regularly if not very efficiently. There were in the society in Macon sixteen or eighteen persons, only three of them males. One of them, Joseph L. Moultrie, a lad, descended from the distinguished family of that name in South Carolina, was made class leader. The good sisters set at once to work to build a church.

Methodism in Macon owes its first beginning, as it did in America, to the labors of a local preacher and a mechanic; and the church building to the efforts of the good Christian woman who composed the society. In at least one respect it resembles in its origin that first church, whose great founder was a carpenter, and whose first laborers were fishermen, as its first benefactors were the good women of Galilee.

The City Council gave a lot containing two acres. It was located on the outer boundary of the then city, on

the Monroe road, and on the corner of Mulberry and First streets. There was a beautiful branch not far from it, and a large grove. The ladies solicited lumber, nails and other materials, and Thomas Gardner and Alexander Richards and Elbert Crews, mechanics, worked upon it when they could spare the time. The hull was at last completed, and its seats were rough plank laid across pine logs.

Macon was now nearly four years old. The farmers of the adjoining counties were sending their produce to its markets, and everything betokened that it would be a prosperous and an important city. 1827 was a year of revivals. There was a corps of preachers in the South Carolina Conference, working in Georgia, who seemed to have almost Apostolic power. Wherever they went a blessing attended them. They held protracted meetings, then comparatively new, in Washington, Milledgeville, Greensboro and other places. The Baptists with Adiel Sherwood, Jacob King, Jesse Mercer and young Thomas Dawson, were moving the masses in the same sections.

Joseph C. Stiles, one of the grandest revival preachers America had ever produced, was then in his prime, and was ceaselessly at work among the Presbyterians. Many of the most prominent men in the State had begun a religious life. The four preachers who seemed to possess such mighty power among the Methodists, were Lovick Pierce, John Howard, Stephen Olin and James O. Andrew. They had been engaged in grand contests and won glorious victories at Athens, Greensboro, Washington and Milledgeville; and now two of the same corps came to Macon. The faithful Gardner and the venerable Darley were already here. Pierce, Hodges and Howard came together. A warehouse, located near where Christ Church is now, was secured, and a meeting, resembling a camp meeting in most respects, was begun. This was in July of 1827, fifty-one years ago. Lovick Pierce was then about forty-three years old. He was, shall I say in his prime; has there ever been a time when he was not? He was quite six feet high; with a keen black eye; hair then black without a thread of grey. He was neat as a pin in his

dress, and handsome beyond most men. His voice was strong, and his preaching was of the highest order. A strange and glorious combination made him such a preacher as would have caused a London mob to pause and hear him. His strength of argument; his fertility of illustration; his bold attacks on sin; his burning unction; his tender pathos, all unite to make him not only wonderfully popular, but mighty in effectiveness. He had been a preacher for twenty-three years, and had already won an American reputation. He had now come to help his spiritual father, Thomas Darley, in his difficult field.

John Howard came with him from Greensboro, where they both resided. He was a South Carolinian by birth. His family were people of position and wealth, and he was the first Methodist among them. He had a good education for those days, and had been trained as a merchant. He had entered the South Carolina Conference ten years before this, and had soon reached a high place among his brethren. He was most admirably adapted for the work in which he was engaged. He was a man of very attractive presence; stout, compactly built, not quite six feet high, with a fine suite of black glossy hair, a florid complexion and bright, deep blue eyes. His style was luxuriant, but not weak. He had a strong melodious voice, and sang with wonderful melody. He was very courageous, attacking sin wherever he found it, dealing fearful blows against popular vices in no measured phrases. As a reasoner he was not great; as a declaimer, a hortatory preacher, he had few peers. He had much to do with the early history of the Macon Church, and we shall see him often.

Samuel Hodges, who entered the South Carolina Conference in 1812, with James O. Andrew, was a fine looking man; his pulpit presence was always agreeable. His culture was unusually good, and he possessed more than ordinary practical sense. He was valued highly in the Conference with which he remained until his death in 1842.

These three brethren assisted Thomas Darley and his local help, in conducting the first great protracted meeting

in Macon. There was a grand result from it; but of the particulars we know but little.

The new church was now under headway, and the meeting gave it a new impetus. It was ready for occupancy when the Conference met in Camden, South Carolina, in February, 1828. At this Conference, Charles Hardy and Samuel K. Hodges, who was that year supernumerary, were appointed to Milledgeville and Macon.

Charles Hardy was a very gifted young man who had done hard work in Pensacola, Savannah, and in other sections. He was an attractive and popular preacher.

As there was no report from the Macon and Clinton work for the year before, we are unable to tell what was the membership, but Mr. Moultrie says it was quite small.

At the Conference of 1828, there were reported in the two charges two hundred and forty-five members, and as Milledgeville had one hundred and fifty-seven the year before, it is probable the membership in Macon was now about one hundred.

The church building was now completed. The ladies had taken the work in hand, and patiently toiled until they had paid for, first the hull, and then the pews. It was forty by sixty, and stood where the present building now stands. There was no church for the colored people, so a gallery was provided for them, which went around three sides of the building. The lot was a beautiful one, a clear brook rippled through a splendid grove of oaks; toward the rear the forest was almost unbroken. The elegant mansions which crown the hill, were not as yet, and a straggling road towards the north-west, wound its way through a forest of scrubby oaks, broken now and then by an open lot with a small cabin, or newly finished cottage, upon it.

At the Conference which met in Charleston, South Carolina, January 29th, 1829, Ignatius A. Few, who was in the second year of his ministry, was sent in charge of the new station. Perhaps no man ever did more for a community than Ignatius A. Few did for Macon in its early day. He was now about forty-five years old. His father had been a leading man and a leading Methodist in Columbia County. He gave to his promising boy an

advanced education as Georgia afforded, and then sent him to New Jersey that he might finish it at Princeton College, then contesting with Yale, the first place among the schools. Leaving college he entered a law office, was admitted to the bar; entered the army of 1812, came out of it safely; married a lady of wealth, and tradition affirms, of marvellous beauty, and settled in Augusta. He had imbibed the popular infidelity of the French school, and while he always treated the Methodist preachers with great courtesy he delighted to engage them in argument. He found in that wonderful Scotch-Irishman, Samuel Dunwody, a foeman worthy of his steel, but Dunwody failed to convince him of his error; at last a severe sickness brought him face to face with death. James Travis, a leading preacher and presiding elder, was in the house. Few candidly confessed that infidelity was no stay to him in what he thought was his dying hour. Travis induced him, as he recovered, to read Fletcher's Appeal. The result of the reading was, that he became a Christian, and soon afterward closed his law office and entered the ministry. He was a man of fine position in the State, and if not wealthy, a man of property. These things, added to the more important ones, that he was a man of rare culture, of lofty intellect, and very deep piety, made him a most attractive preacher. His face was of classic mould, perhaps never face more faithfully displayed character. His portrait, which hangs in the Few Hall in Oxford, would attract attention in any gallery. He organized the first Sunday School among the Methodists in Macon, in the Spring of 1829. At the next Conference, which met in Columbia, South Carolina, in January of 1830, he was returned to Macon, and at that Conference reported the membership of the church as being one hundred and twenty whites and thirty-six blacks.

The first Georgia Conference was held in Macon, January, 1831. The membership of the church had grown but little, and there were only one hundred and thirty now in the society. This was a small body to be burdened with the support of a man of Dr. Few's character and family, nor are we able to tell how they did their work.

The church had, however, grown in every way. The congregations were largely composed of influential men, who, removing from the older counties, cast in their lot with the young church. The church felt strong enough to support the expense of a Conference session, and it was held, as we have seen, in the city in January, 1831. At this Conference Benj. Pope was sent in charge of the station. John Howard, who had now removed to Macon, was placed on the district.

Benj. Pope occupies, in the memory of the older preachers, the place which tradition has assigned to the beloved disciple among his brethren. He was a man of rare gifts, of fine education, of gentlemanly manners, and of most devout piety. He prosecuted his work with great earnestness, and during the month of May there was a most gracious revival in which over one hundred persons were added to the church. At the next Conference two hundred and thirty-one members were returned. Pope was sent again, and the next year two hundred and forty-six. The church was now prosperous and useful. Macon had passed out of her chrysalis state, and was a fair young city. Henry G. Lamar, Charles J. McDonald, and Augustus C. Beall, were among her lawyers. Robert Fort, Baxter, Fort & Wiley, and William Napier were among her merchants. Cotton came pouring in from the new counties, and trade was lively. The church was now not only numerous, when the size of the city is considered, for it was still a very small one, but was remarkable for the solid worth of many of its members.

The sisters of Duncan G. Campbell, a leading lawyer of the city, were among the elect ladies, and at the house of one of them, (Mrs. Fluker,) the regular weekly class-meeting was held. The class-leader was my uncle, Rev. Isaac H. Smith, then a lawyer in the city, and a local preacher. He was, I think, the first mayor of the city of Macon. At least he was mayor at an early day. My father, who belonged to the church at this time, says the class-meetings were well attended, and the Sunday-school quite flourishing. The two Rylanders were active workers in the church—Matthew being then a class-leader. Thomas

Hardeman was also one of the laymen, Capt. Jeter, father of Mrs. Stovall, another. This is the first view we get of the early church as it appeared in 1830.

John Howard had now removed to Macon, and gave himself with great zeal to building up the church.

Benj. Pope now left the charge well organized and comparatively strong, and Archelaus H. Mitchell came in his stead. He was a young man who had passed through the University of Georgia, entered the Conference, and after two years on circuits he was now in the third year of his ministry in Macon. He still lives, the venerable Dr. Mitchell, of Alabama. He was a man of real ability and of careful training. His mind was poetic, and his style was affluent. He did not suffer the church to decline on his hands, and reported about the same number of members which had been reported the year before.

Dr. Few was now returned to Macon. He bought a home near the city, where the residence of the late Leroy Napier was afterward built, and from this point served the station. He had associated with him to assist in the work a young man of very decided parts, Thomas P. Lawrence. This young man afterward retired from the ministry, and his stay in Macon does not seem to have been of value to the church. Dr. Few's health was feeble, his assistant inexperienced and unsuited to the work, so that there was no advance but a positive decline. The church was, however, on the eve of a great revival, one whose blessings should abide with it for many years.

Up to this time Macon had been remarkably favored, if the appointment of the most gifted and cultured preachers, is a favor. She had not had a single inferior man. Few, Pope, Mitchell, Lawrence, and Howard were all men of mind and culture. She had been blessed with gracious revivals; men of prominent position and of liberal views had entered into her service; the city had grown rapidly, but despite all these things the church was at a stand-still.

In 1835 John W. Talley was sent to the station. Wm. J. Parks was placed on the district, and John Howard and Elijah Sinclair were college agents living in the city. Talley was about thirty-five years old. He had not possessed

the educational advantages of his predecessors. He had been a brave, earnest, patient, prayerful Methodist preacher, who had borne the brunt of many a conflict with danger and trial, and felt no doubt sadly embarrassed at filling a pulpit which was just vacated by such men as Dr. Few, whose fame was in all the churches; but he went to work; he preached with fervor and unction, visited the families, prayed with them, prayed much for a revival, and in the summer a four days' meeting was appointed. This was, in its final results one of the most remarkable meetings Macon has ever seen. The preachers mentioned were assisted by Jos. Moultrie, and the meeting went on for seventeen days. The Divine power swept like a steady gale from heaven, laden with blessings to all. The Baptists and Presbyterians joined heartily in the meeting, and the Rev. Seneca G. Bragg, an Episcopal rector, threw himself heart and soul into it. He prayed, exhorted and instructed inquirers. His people communed with the Methodists, and the Methodists communed with his people. The Rev. Mr. Holmes, of the Baptist Church, united with the others in conducting the meeting, preaching, instructing penitents, and talking in the love-feast. One hundred and twenty united with the church, and the Rev. Mr. Moultrie, who was engaged in this work, and who knew them well, says there were very few who did not continue faithful to the end. At the Conference session in 1836, two hundred and ninety members were reported.

Alexander Speer was now appointed pastor of the church. He was a man of very large person, almost unwieldy in size, but was remarkably active. He had been a politician in South Carolina, and was at one time Secretary of State. He came to Georgia, settled in Culloden, and had now been in the Conference for one year. A man of fine parts, well informed, fluent, often eloquent, he was a successful preacher wherever he went.

In August of this year all Macon was shocked and saddened by the sudden death of John Howard. He had been elected to the General Conference which met in Cincinnati in May, 1836. He returned from Cincinnati early in June, and began anew his labors as agent for the

Manual Labor School. He returned from a camp-meeting in Twiggs county in August, sick with bilious fever. He convalesced, then relapsed and died. He was forty-four years old; a man of much physical strength, and, but a little while before, in perfect health. The whole city was affected by the common grief, and every honor was paid to his memory that love could suggest. When Rose Hill was made the city cemetery, his remains were placed there, and a handsome monument erected to his memory, with an eloquent inscription from the pen of Dr. Few.

The next Conference met in Columbus in December, and Mr. Speer was returned to Macon, and at the Conference session in December, 1837, there was reported over three hundred members. Probationers were not then reported as members in the church, and it is probable there was not less than fifty of these.

During this year the first public collection reported from the Macon Church is found in the minutes. It was what is known as the Conference collection, and amounted to \$86.25.

During this year the citizens of Macon made an advance movement in the direction of Female Education. It was proposed to build a Female Academy. Elijah Sinclair, who at this time was agent for Randolph-Macon College, suggested through the prints that it should be a regular college. The idea was accepted, and a projected bank proposed to give \$25,000.00 to the college if the State would grant it a charter. The Legislature met in December, the charter was granted, and the Georgia Female College was incorporated. Subscriptions of a very generous kind were made, and work on the college was soon under way. This was not a church work. The Methodists were large contributors, and a Methodist was the first president, but it was several years after this before the Georgia Female College became a Methodist institution, and up to this time its history is not strictly a part of church history.

In December of 1837, Willis D. Matthews and W W Robison were sent to Macon. The health of Matthews failed and Alexander Speer was secured as a supply. W

W. Robison, the junior preacher, was a man of beautiful character. He was very highly esteemed in the church, traveled for several years and located, and after some years in the local ministry was gladly welcomed back into the Conference, in connection with which he died.

In December, 1838, the Conference met at Eatonton, and Elijah Sinclair was sent to the station; Geo. F. Pierce was sent with him as President of the Georgia Female College; W. H. Ellison was professor and Lovick Pierce was agent. There was now a group of Methodist preachers in Macon, such as are not often seen together: Lovick Pierce, G. F. Pierce, W. H. Ellison, W. Arnold and Elijah Sinclair. The college was not a Methodist institution, but was placed, by the trustees, under the guardianship of the Conference and three members of it were engaged in its service. Although Elijah Sinclair was nominally the preacher in charge, Bishop Pierce was expected to supply the pulpit each Sabbath morning. He was then not quite thirty years old, but had been for nine years a traveling preacher. He was from the first wondrously popular and wondrously successful. With a magnificent form, an eye as bright as an eagle, a ruddy complexion, a kingly bearing, he would have attracted attention in any assembly; and men would have made way for him as for one born to command. Add to this a grace of manner which was irresistible, a winning smile, a joyous laugh, a cordial, affectionate manner to all, an elegance of diction, a beauty of fancy, a brilliancy of imagination, a force of expression and a faultless delivery, and his wonderful popularity is accounted for. But it was his depth of piety, his soul-stirring unction, his intense love for the good and his fierce hatred for the bad, which explain the results of his work. He feared no man—he made no compromises with sin. He believed the gospel, he believed in the law, he believed in hell, he believed in heaven ‘he believed that men were depraved and that they must be, and might all be converted, and when they were, they would know it, and he preached what he believed. The church was crowded every Sabbath, and when a protracted meeting was appointed, the field was white to the harvest. He

threw himself into the special work as though he was a pastor rather than a president. The trustees were alarmed. The school he presided over was not sectarian, and they feared it would be injured. They remonstrated. He told them his resignation was at their service, but his Master's work he would do at all hazards. The meeting went on with power. The trustees ceased all opposition, and one Sunday morning sixty persons presented themselves for membership. During the year he preached the terrors of the law so that the editor of the long extinct Universalist paper said he could smell fire and brimstone a half mile from the church. The editor made the young preacher his special butt; abused and maligned him, caricatured and insulted him, but in vain; the good work went on and three hundred and sixty-four were reported at the next Conference.

During this revival there were a large number of boys and young men converted. Some of them became afterwards, the leading members of the church, and were among the most efficient workers in it. Among them was Robert A. Smith. He was then a boy fifteen years old. He began here a Christian life which was one of wonderful depth and beauty for over twenty years. The tribute which I would fain pay to the memory of my trusted friend, one of the noblest souls I ever knew, I leave to my young friend who succeeds me, and content myself with saying that it was a glad day for the church when she took that thoughtful, earnest boy to her heart.

John P. Duncan came the next year. He was a Pennsylvanian by birth, Virginian by bringing up, a Georgian by adoption and a cosmopolitan in his feelings. He was a man of very handsome personal appearance, graceful in every movement, a very Chesterfield in manner; his voice was of matchless melody and under the most perfect control; his declamation was almost perfect, he was fluent and really elegant in utterance; pathetic beyond most men, weeping himself always and making others weep around him. He was what Methodists call a fine manager, and revivals always attended his meetings.

Wm. Arnold, one of the saintliest men, was on the dis-

trict, Bishop Pierce in the College, and Elijah Sinclair living in the city. There was now a body of working laymen who were full of fire. Thomas Hardeman and William Holmes, who could sing anything a Christian wanted to hear; Matthew Rylander, whose piety was saintly and whose earnestness was mighty—and these young converts, all of whom, were ready to work. The result of their efforts was a revival of great power.

At this Conference, which met in Macon in January, 1841, Alfred T. Mann, then in the fifth year of his ministry, was sent in charge of the station. He was possessed of a mind of high order, had been highly educated, graduating at Randolph-Macon College under Dr. Olin. With the very finest literary taste and with an elegance of expression rarely equalled, he filled the pulpit with ability, but gave place, at the next Conference, to Bishop Pierce, who was now placed in charge of the station. After remaining in the pastorate of the church a year, in which he gave great attention to the college interests, he was sent elsewhere and Samuel Anthony was sent as his successor. The contrast between Uncle Sam, as he was then called, and his predecessors was very marked. Not ten years before, young and comparatively unlettered, he had begun his work. He had improved most rapidly. He had a mind of remarkably high order. He used his own tongue as Bunyan used it, and he soon became noted for his strong common sense, his faithful adherence to what he believed to be right, and for his deep spirituality. He was the Wm. Bramwell of Georgia Methodism. His sermons were striking expositions of divine truth, and his applications were of the closest kind. His discipline was kind but faithful, and churches always grew under his pastorate. During the year there was a great revival and four hundred and ninety-seven members, or over a hundred more than the year before, were reported in the society. He remained only a year and James B. Payne was sent as his successor. He belonged to the same class of self-made men as Samuel Anthony. His ministry for the ten years he had been in the Conference, had been greatly blessed. He was a man of really fine intellect and of good culture, but his special

power was in his saintly piety. If Anthony was the Bramwell of Georgia Methodism, James B. Payne was the Carvosso. I heard him say a few years ago that "Religion had made one man feel happy for fifty years;" that he never lived under a cloud. His shining countenance told how close, and sweet, and constant was his communion with God. Four hundred and fifty were now reported as the membership. Samuel Anthony was now appointed the second time; and in 1846, Wm. M. Crumley was sent in charge of the station, and reappointed the next year. He had been brought up in the mountains, had traveled in the wilds of Florida, and on the plantations of the sea coast as missionary to the negroes. If Robert Leighton, the saintly Archbishop of Glasgow, had been without the college training that he had, he would have been Wm. M. Crumley. If Wm. M. Crumley had had the college training of Robert Leighton, he too, could have written the Exposition of St. Peter; gentle as a woman, tender, unselfish, sympathetic, and a man of the deepest piety, he lived in heaven while he moved on earth. During this period the gentle woman who had left her home of real comfort to follow him to Florida and the banks of the Satilla, passed away to heaven. The blow which fell upon him sank so deeply into his soul that his health gave way. These afflictions won for him the sympathy, as he had the love of all hearts.

During this year Vineville became so entirely a Methodist hamlet that Wm. J. Sassnett was sent in charge of it. He had graduated from Oglethorpe University, and had entered the Conference. He was a young man, at this time, of commanding person, of remarkable strength of mind, and of fine culture. He was now beginning a ministry, in which he became a leader. Through the deepest physical sufferings, he continued his studies and his labors until he was everywhere regarded as in the most advanced column of Southern thinkers. Fifty years hence, if some man will read his now neglected books, he will see how sadly a man is sometimes misunderstood, by being a half century ahead of the people. In time to come, Wm. J. Sassnett will be looked to as one of the few men who

thought, and worthy of his place among philosophers, but he was now just an elder, only four years in the ministry.

Walter R. Branham, who was stationed at Vineville the next year, and through whose labors the church was built, has all his lifetime been as much loved as any man ought to be ; modest, well informed, thoughtful, of good mental training, he was always gladly heard when in the pulpit and especially gladly welcomed at the fireside. In the quiet village of Vineville he spent one year, and the succeeding two in Macon.

The successor of W. M. Crumley was G. J. Pearce, familiarly known as Jeff. Pearce. He was a man of remarkable character—evidently of Scotch or Scotch-Irish ancestry—He had a florid complexion, a bright, restless blue eye, a large, well proportioned frame. His voice was clear and ringing, his mind of great breadth and strength. He thought on all subjects, and thought strongly. Where a schoolman would have been puzzled, his clear common sense would have come in and cut the Gordian knot. He was a man of strong convictions—strong feelings—genial and lively in manner, and deeply earnest in an experimental piety. He was a man of almost unequalled faith. He believed in the Gospel. He expected it to triumph, and with the air of a conqueror, he marched up to the strongest citadel, and planted his guns against it. He feared and flattered no man. His life was a life of conflict with disease for many years, for he suffered fearfully from rheumatism, but at the time he was in Macon he was a vigorous, and comparatively a young man. He gave the church books a thorough revision, and made them give, as far as possible, a correct record. He reported, therefore, at the next Conference, only two hundred and ninety-two members, while Vineville reported only one hundred and forty-nine. This was a smaller aggregate than for years before.

Walter R. Branham, having been one year in Vineville, was now sent to Macon. During the year the congregation in Macon determined to do what they had long desired to do, to build them a good church. Architects were not so common in Georgia thirty years ago as they

are now, and the building committee evidently did not employ one. They wanted a large house, a strong house, and a comfortable house. They did not trouble themselves about Grecian, Corinthian, Doric, or Gothic architecture. They did not care as much for stained glass as for large windows, and a plenty of them. They preferred to spend their money for pews and galleries, rather than for turrets and frescoeing. They had seen the evil of debt in the case of the college, and they counted the cost ere they began the work. The church was comfortable, commodious and really elegant within, and met the demands of the time, and, at the time of its erection, was perhaps the handsomest church building in the city.

James E. Evans was now sent to the station. He had been a Methodist preacher for sixteen years, and had been stationed in the prominent cities of the State of Georgia, and in Charleston, South Carolina. In comparing the Georgia preachers to those of the early Methodist Conference, I certainly should compare James E. Evans to Samuel Bradburn. With a magnificent form, a comely face and a most delightful manner, he added a fluency and force of diction not often surpassed, and a power of appeal rarely equalled. He sang then, with almost matchless melody, from the Old Ship of Zion to the then modern melody of Lilly Dale, set to sacred song. He knew all tunes, and with his powerful and melodious voice made the very arches ring. He was a stiring evangelist, and after one of his ringing appeals, when he came in the altar and began to sing one of the old songs, and to clap his hands, there was a magnetic power which never failed to draw crowds of penitents. He was an indefatigable pastor. He never seemed to know what weariness was. The poorest and the wealthiest found in him a friend and counselor. He was often in Macon after this, there several times as pastor, once as Presiding Elder. He made his home in the city, for years, and after John Howard I do not know any one man to whom Macon Methodism is more indebted than to James E. Evans.

At the Conference in December of 1851, Samuel An-

thony was appointed the third time, and an increase of fifty was reported at the end of the year.

Vineville was now re-connected with the station, and Eustace W. Speer and Thomas H. Jordan, two young men, were sent in charge of the city and Vineville.

Dr. Speer was then in the early years of his ministry. He was remarkably studious. His sermons were always short, and each one ready for the press as it came from his mouth. He delivered them with great grace, and was always heard by admiring congregations. The college was then in full operation, and very prosperous. There was no Sunday morning service elsewhere among the Methodists, and the church was always crowded. His colleague was by no means an ordinary man. He had good opportunities for culture, and had well improved them. He was handsome, fond of neat dress, independent in his fortune and in his manner. He was now in the beginning of his ministry. During the year the young preachers had considerable success, since at the close of the year they reported five hundred and thirty-four white members.

The next year, 1854, Dr. Speer was assisted by L. G. R. Wiggins. Mr. Wiggins was a young man of cultivated mind, and deep, earnest piety, and a fine preacher. The year following James W. Hinton was sent in charge of the station.

Dr. Hinton was quite young, not thirty years old, and had been in the ministry but six years when he was assigned to this important charge. He was then a hard student, and a bold, independent thinker, and gave promise of the high position which he has since attained.

Dr. J. E. Evans was again appointed to the station in 1856. In the month of May of this year he was elected Book Agent, and removed to Nashville, where he remained for six months, returning to Macon in October, and resuming his connection with the church. George G. N. MacDonell, a young preacher in the second year of his ministry, was taken from the Colored Church, and put in charge of the station during the time that Dr. Evans was in Nashville. Dr. Evans was returned in 1857, and his ministry was blessed with a revival of great depth and

power. It was a time of spiritual refreshing throughout the land, and Macon shared largely in the general shower of blessings. With the Conference which appointed Dr. J. Boring to the charge, our part of the work of hystographing ceases, and another will take it up, and tell the story of the succeeding twenty years.

It would not be proper to close these sketches of leading ministers without paying some attention to the workers in the college, who were always ready to aid the church.

Dr. W. H. Ellison, who still lives and labors, a man of fine abilities, gave it help in its early day. Dr. Daniel Curry, now editor of the New York Christian Advocate, and Dr. E. H. Myers were among the first of the preachers who held a place in the college. Dr. Myers came to the college in the brightness of his youth. He came to it again a score of years afterwards. He was a fine educator, an able editor, but was, I have always thought, greatest as a preacher. He often filled the pulpit in Macon; he worked with zeal in the revivals; he was in Macon for a longer period than at any other place during his life. His memory is precious to the people.

Dr. Osborn L. Smith, was another who was always gladly heard in Macon; genial, clear headed, fluent, cultivated, he was always heard with delight in the city pulpits.

Dr. Bonnell, president of the college, and of whom we will have a full notice, often filled the pulpit with great ability.

The college had its special religious services, and few girls left its halls who had not had the subject of personal religion brought closely home to them. Perhaps as noble a body of Christian women have gone from its halls as from those of any like institution in America. It has, indeed, been the fair hand-maid of the church. She has cherished it always. May she always continue to do so. It was only a few years before the time at which this essay ends that the college became distinctively Methodist. It has never been sectarian; never used its machinery to advance mere church interests. It has left all its students free to choose their own church connections, but it has not been ashamed of its Methodist name and connections.

But little time is left me to perform the most difficult and yet one of the most pleasing parts of the office assigned, to wander, like old Mortality, among the tomb stones which mark the graves of the Methodist dead, who have belonged to this church, and with chisel and mallet, make the inscription legible. The information I have, is necessarily limited, for though my grandfather was in the first protracted meeting in Macon, and my mother in the first Sunday-School and my father a member of this church as early as 1829, two years after its beginning, I am incompetent to give a correct mention of all those who deserve it, for I have no data sufficient. We have already spoken of Thomas Gardner and Jos. Moultrie, of the first class.

Among the earliest of the Methodists in Macon, was Robert Fort. He was a poor boy, who coming from Virginia, entered a store in Powellton, served a good apprenticeship, and begun business for himself in Milledgeville. He prospered, and drawn by the many superior advantages of Macon, he came to the city and became one of the large firm of Baxter, Fort & Wiley. He was a man of most admirable business abilities, but was, withal, a deep and earnest Christian; much of the liberal spirit always evinced by Macon Methodists is due to the influence of this successful and pious merchant. He came when the church needed him, and in his store were trained young men who in after time did much for the church. John B. and Wm. A. Ross, and T. J. Cater, were among his clerks.

I do not know how early it was in the history of the church that Thomas Hardeman came from Putnam county to Macon, but he was among the first. He was an earnest man and an experimental Christian. He loved to pray and he loved to sing. In a revival he was a power, and he was always found at his post when he was needed. He passed through great commercial reverses, but his character was never aspersed, and confidence in the purity of his intentions was never lost. He passed through great physical suffering in his last years, but never murmured; full of years and honors he passed to his reward. Everard Hamilton was his partner in the cotton business. He was a

man of fine culture who had been Secretary of State before he came to Macon to engage in the cotton trade. He was wealthy, enterprising and a true friend of the church interests. He too, lost his all in the great crash of 1839 and 1840, and then removed to Savannah.

Col. Augustus Beall was one of the early members of the church converted in the revival of 1835. He began to work at once, and continued as long as he lived to give himself to the interests of the church.

At what time James Williams became a Methodist I cannot tell. He was one of the most faithful of the early line. He used to say, when urged to join the Masons or Odd Fellows, that he "joined the Methodist Church thirty years before, and if he could keep up with that it was all he could do."

Matthew Rylander and his brother were among the first members. Perhaps few men ever exerted greater influence as simple laymen than Matthew Rylander as long as he remained in Macon.

Mrs. Fluker, sister of Duncan G. Campbell, was of the first class, and at her house the class-meetings were held.

During this period a hard-headed, determined little cabinet maker came from New York, bringing with him a short, bustling little wife, who was one of the saintliest women I ever knew; this was Mary H. Oldershaw. She returned to New York, where she died.

I mention the names of a few of the prominent members, and then I close this sketch.

George Jewett, a careful, conscientious merchant, who had a place for mid-day prayer in his warehouse.

Robert Bowman, a bluff, energetic, liberal and wealthy planter, and Captain Jeter, who was one of the first class, are some who deserve special mention.

Among the saintly women of those days, besides those I have mentioned, was Mrs. Luke Ross, the mother of the Rosses who have been so long attached to the church. Mrs. Ann Ross, the wife of Mr John B. Ross, and sister of Dr. Holt, a Methodist by ancestry and by conviction, whose life was one of great earnestness, nor should we forget Dr. Abner Holt, her brother, whose youth and early

manhood had been consecrated to the work of the church, and whose too early death left a sad gap in the church.

These are some of the names which come before me, and to which, as to hundreds who must be passed over in silence, I can do no more than pay the respect of a mention all too imperfect.

There are but two names of my personal friends, which I may claim the privilege, and which I think all will accord me, of mentioning, and my task is done. For while the names of Barnard and Mary Hill do not appear among those who belong to that period, yet there is an obvious propriety in mentioning them at this time.

Mr. Hill came to Georgia a well educated Massachusetts boy, as early as 1823, and spent his early years as a teacher in Bibb county. Here he studied law, and in Macon he was admitted to the bar. He then removed to Talbotton. In the ripeness of his mental powers he became a Methodist, and from 1840 till the day of his sudden death, in 1877, his life was that of a consistent Christian. He was in all respects a remarkable man. He had few equals in his knowledge of law, and was recognized as a master in his profession, but it was only those who knew him well, and had access to his valuable library, with its grand old folios dating back, some of them, for three hundred years, that had any just idea of how much so unpretentious a man knew of his own profession; and he was as fond of elegant literature as of law, and found time to cultivate it. He was as simple and as joyous as a child. In my boyish ministry, as well as in my later life, I always found him the same approachable, delightful companion. His piety was not demonstrative, but it was better than that—steady and consistent. He, at least, was never charged with pettifoggery, or chicanery in his profession. His benevolences were always large and unpretending. If a subscription was needed for any good work, and Barnard Hill was convinced that it was worthy, he might always be relied upon to head the list, and often lead it with the largest gift. He was honored by his fellows with their highest honors, and while the unsoiled ermine of the Judge rested upon him he was called suddenly to repose.

Perhaps few men were more happily married. His first wife I did not know. His last it was my joy to love. She was a woman of rare gifts, of attractive person, of brilliant mind, of gentle, engaging manners—she was the delight of every home. She was almost saintly in her piety. She was an active, working, experimental Christian. In her home with her husband and children—every where—she strove to meet the demands of her Christian obligation. She had long conflicts with disease, but at last, when her work was done, she went home.

I would gladly prolong these sketches, but I dare not further trespass on your kindness. The bright glow of youth was on my cheek and in my heart when I knew some of those whose memory I have striven to embalm. To me they were parental in tender care, and were my heart to guide me I should spend much time in speaking of those gone before. I say it with confidence that I have never known, and never expect to know a church in which Methodists were more intelligent, more elegant, more wealthy, and yet where they were more earnest, more unassuming, more emotional, and more consistent.

Thirty years is the average of human life, and a whole generation has lived and died during the period under our review. Macon has grown from a feeble unfant to a beautiful matron in these thirty years. When the preacher from the Monroe Mission, in 1824, came to make an appointment in the new city, he found a straggling, badly built village on the banks of the river. Flat bottomed boats laden with cotton went down the river to Darien, while the steamboats brought up the loads of merchandise, which were to supply new Georgia. Men of capital and enterprise had opened stores, and long trains of wagons ploughed the deep mud in the winter months, from all sections of Middle Georgia, from as far East as Eatonton, as far West as LaGrange, as far North as Covington, and as far South as Americus. Her population from the first was a good one. She did not have the general fortune of new cities, to begin with the lowest and wait for them to rise to the top, for some of her best people, equal to any who ever dwelt in her borders, came among the first.

Methodism in Savannah found herself, after over thirty years' labor, weaker than she was in Macon at the very first. There was, however, as there has always been in young cities, an element of rowdyism which gave the city trouble, but never to the extent of persecuting or annoying the church.

The city grew very rapidly ; the older counties sent colonies of excellent settlers, and soon the beautiful hill tops around it were covered with tasteful residences. The pine hills about were settled with suburban villas, until Vineville became a beautiful village. The Baptist, Presbyterian and Episcopal Churches were established as early as the Methodist, and religious influences were thrown around the growing city. It grew rapidly, the times were speculative, and Macon became the centre of the wildest speculation and many a tale is told of the shrewd tricks of rivals in the cotton trade. Then the cotton came on wagons, from the interior, and the cotton buyers in stout boots, armed with cotton gimlets, went out to meet the incoming wagons. The tricks of their trade were many and more remarkable for keenness than creditable for morality. One day Bishop Pierce received a letter from a party in Eatonton, reciting in detail a cotton transaction remarkable for its rascality. The next Sunday he took for his text, "Balaam who loved the ways of unrighteousness," and much to the dismay of the culprits, he related the whole story. Of course no one was guilty, or, at least, each one who met him denied that he was the culprit. By the time to which our history reaches, Macon had passed through some terrific financial convulsions. She had enterprised and begun one of the earliest railways in the State. She had seen completed a line which connected her with the sea ; she had grown in wealth and refinement, and religion, until she was a very gem, set upon the fair bosom of Georgia. The church had grown steadily, had sent out many to other churches, and in 1857 was strong, pious and liberal. The old church had given way to the new one ; the parsonage was in one part of the lot and the old church, then a Sunday School and lecture room, was on the other part.

Here I leave my imperfect narrative, and leave it to an-

other to complete the story. The church had been well served. She had not compromised with the world; she had grown in beauty and in strength, and great growth was ahead of her.

NOTE.—I acknowledge my obligations for many of the facts in this sketch, especially with regard to the revival of 1835, to Mr. J. C. BUTLER, whose researches into the early history of the city have been very careful, and whose account of them I have found to be very reliable.

I am under special obligations also to Rev. JOSEPH MOULTRIE, who has given a very satisfactory history of the first years of the church, which has been placed in my hands.

G. G. SMITH, Jr.

HISTORICAL SKETCH OF METHODISM IN MACON, GEORGIA,

From 1858 to 1878, By W. B. HILL.

In the preparation of the following sketch, I have acted upon the wise rule of literary ethics which condemns the publication of memoirs of living persons. This rule has not been applied in the case of the ministers who have served the church during this period; but mention has not been made, except incidentally in a few instances, of members of the church still living, nor of those whom the church lost from its roll by removal from Macon.

I must express my thanks to Brother J. Madison Jones, Brother E. Saulsbury and our pastor, Brother MacDonell, for valuable assistance rendered in obtaining information to be used in this sketch.

In 1858, the appointments were: John W. Glenn, Presiding Elder; Jesse Boring, Preacher in Charge, and Thos. H. Stewart assistant. The membership numbered six hundred and thirty-two in full connection, and eighty-four on probation.

Of the character of Dr. Boring's preaching it is unnecessary to speak. It is a matter of common fame.

During this year (1858) the congregations were exceedingly large, the galleries were usually filled both morning

and night. For a portion of that time the Presbyterians were without a pastor, and most of them worshipped with us. Among these, were the late Judge E. A. Nisbet, who was not only a delighted listener of Dr. Boring, but a regular communicant at our altars.

When the news of Dr. Boring's appointment reached Macon, Robt. A. Smith, ever considerate of others, expressed the fear that the Doctor's preaching might overshoot the heads of some of the members, and mentioned old Mrs. Forsyth as being one who might not be able to appreciate him. His anxiety was relieved when that good sister shouted under the influence of the new pastor's first sermon. Mrs. Forsyth was a member of First Street Church when she died, and therefore is not within the scope of this sketch, but inasmuch as this incidental allusion has been made, it will not be out of place to say something of her. She would have been outside of her religious experience only an ordinary woman, but when she talked on the subject of religion she became exceedingly interesting, and when she offered prayer in public it was in language which, for her, seemed almost inspired. She *loved* religion; and love quickens the capacities of the heart, sometimes, to almost supernatural appreciation. This was the reason why this saintly but uneducated woman could enjoy the same sermons which delighted the distinguished ex-Judge of the Supreme Court.

While Dr. Boring was able to fill the pulpit so acceptably, his health did not permit him to do much pastoral labor, and most of this devolved on the junior preacher, Mr. Stewart; but with the assistance of Mrs. Boring—a superior woman—and of the male and female members of the church who came to their relief, the work was well done.

For some few years previous to Dr. Boring's pastorate, the church lost heavily by removals and death of some of her most efficient members. M. E. Rylander had removed, Geo. Jewett and Dr. Abner F. Holt, and others mentioned in the sketch of Rev. Geo. G. Smith, had been called to their reward, and Thomas Hardeman, Sr., had ceased to labor and *sing*, owing to ill health. But God in

his providence filled their places with young and active laborers, among whom were R. A. Smith, E. Saulsbury, B. A. Wise, R. P. McEvoy, Edward Waterman and Asa Sherwood. The two latter came in during Dr. B.'s administration and became active workers from the beginning. These young men, with the assistance of many who are still living, and who are now our leading members, became the active force of the church; the young men being, as they not long afterwards were, in the Southern army, the vanguard. The young men's class had an average attendance of thirty and furnished teachers for four Sunday-Schools, and leaders for several prayer-meetings in the suburbs of the city.

It was in 1858 that a lot was purchased near First Street this being the first step in the movement that has eventuated in our sister church.

The first death that occurred during the time of which I write, was that of Mrs. Martha L. Ross, who died January 1st, 1858. She was the daughter of the late William C. Redding, of Monroe county. Born of devotedly pious parents, and becoming a Christian at a very early age, it may be truly said that the unfeigned faith which first dwelt in her grand-mother and then in her mother, dwelt also in her. She was of a cheerful spirit and full of life, but always a consistent Christian. She loved the church and its ordinances, and gave liberally of her time and means to its support. A few years before her death, at the Bibb camp-meeting, she made a full and unreserved consecration of herself to God and His service, which was exemplified in her life and in her death.

In 1859 and 1860 Rev. Jas. E. Evans was put in charge of the district, and Rev. H. H. Parks was stationed in Macon, with Rev. George G. Smith as junior, in 1859, Rev. G. H. Patillo being the junior in 1860. A better man than Rev. H. H. Parks could not have been selected to follow Dr. Boring. His plain, practical preaching watered the seed which had been sown, and God gave an abundant increase in 1859. The pastor reported to the July Quarterly Conference that seventy members had been received up to that time. Some of the converts are now

the most efficient members the church has. Indeed there were very few of the converts that year who did not remain steadfast in the faith. A good brother who is now in heaven made the remark that Dr. Boring could pile the fagots, but it took Brother Parks to strike the match. George G. Smith, or "Brother George," as he was more familiarly known, did a good year's work, particularly among the young people and children. There was more religious literature distributed by him that year than in any year in the history of the church. It was not only distributed, but read by many who were unaccustomed to reading, and its effect was like bread "cast upon the waters." Brother George Smith was, at that time, just twenty-two years of age—having preached only one year. His work was especially among the young of Mulberry Street Sunday-school, and in the suburbs. There was preaching to the children every Sabbath, and during the year there was a revival among them and the young people generally, in which much permanent good was done. "Brother George" won the hearts of his youthful flock completely.

Among those who died in 1859 were Hubert H. Bostick, Mrs. Matilda Flint, Mrs. Ann Wyche, who had been for many years a prominent and zealous member, John Oldershaw, who was one of the old "charter members," so to speak, and made his life highly serviceable to the church. The year 1860, under the administration already stated, is also reported as a prosperous year for the church. By the revival of 1859 the membership was increased to five hundred and eighty-nine in full fellowship, and one hundred and twenty-three on probation. In this year a Sunday-school was established in East Macon, which subsequently grew into the church of which Brother Honiker is now pastor. In 1861 Rev. J. E. Evans was continued in the Presiding Eldership, and Rev. A. T. Mann, D. D., was pastor in charge with J. H. Reese as assistant. Early in the year the war cloud frowned and threatened on the Virginia border. Dr. Mann reported to the first Quarterly Conference that the spirituality of the church was interfered with by the excitement of the times. Believing that they went forth in a holy cause, the young men of the

church hastened to the front where "red battle stamped his hoof." On one Sunday there were forty male teachers in the Sunday-school, the next there were but four. In the same short space of one week the young men's class, already spoken of, was reduced from thirty, to three or four. But they carried their piety with them to the tented field, and the class meetings were re-established there, by such of them as were thrown together in the military organizations.

In 1861 the following prominent members died: Thos. Hardeman, whose life and character have been sketched in the history of the first thirty years, to which period his active career belonged.

Judge Henry G. Lamar, who was an official member of the church—a prominent candidate for Governor—one of the Judges of the Superior Courts of the State.

Mrs. Sarah R. Vardell, a daughter of Judge Lamar. Immediately on her conversion in 1859 she changed from a gay votary of society to an active and devoted member of the church.

William A. Ross, who loved the church, and sustained it by his personal piety, by the wide influence his popularity gave him, by his means, and by his services as an official member. He was "given to hospitality," and his house was a preacher's home. He was wealthy, and liberal in proportion to his wealth. Much of his fortune went before him, and in forms of benevolence "welcomed him into everlasting habitations."

Rev Thomas Dougherty, a local preacher of fine abilities, who combined poetic fancy with fervid zeal and deep piety. He was a warm-hearted and genial son of the Emerald Isle; he died in Memphis, Tennessee.

In 1862 Rev. J. O. A. Clark was Presiding Elder, and J. E. Evans preacher in charge for 1862-3. The character of Dr. Evans' ministrations has already been described by Brother Smith.

The pastor reported to the Quarterly Conference that the church was "disorganized in its classes for want of leaders—many of whom were absent in the army, but that the members were generally firm in religious principle."

In that year the Annual Conference was held at Macon, and it is pathetic for us to read in the minutes the resolution that "we reaffirm our unqualified loyalty to the Confederate States of America."

Very often at our prayer-meetings the leader calls on a good brother to pray or to make some remarks, who is a stranger to some of the present members. He sits modestly away from the front; but his presence is always noted with pleasure, especially by those who know that it is Brother T. J. Cater, who, after an active and useful connection with Mulberry Street Church, moved to Perry in 1862. His frequent visits to Alma Mater (if we can so speak of the mother church of the district,) warrant an infraction of the rule adopted by the writer of not mentioning those whose membership had been lost by removal.

The death roll of 1862 includes the following names: Oliver Crenshaw, a faithful member of the young men's class.

William A. Massey, a young man of fine character and reputation, who lost his life in battle.

Asa Sherwood, whose life was the prayer, the sermon and the hymn of a beautiful example.

James G. Rogers, more familiarly known from an abbreviation of his middle name, Gustavus. He joined the church at the age of sixteen, and at eighteen was appointed class-leader, and at twenty was licensed to exhort. Among all the choice spirits who were his cotemporaries, no one was more true-hearted than he, and no one more assiduous in the duties of Christian manhood. His patriotism was equal to his piety, and his record as an officer in the army is one of distinguished bravery. He fills an unknown grave. This is an aggravation of sorrow to loving hearts, for when Mary mourned the death of her Lord, it was the burden of her woe that not only had they taken him away, but she knew not "where they had laid him." But it is some relief to the bitterness of the pang that just as his loved ones each year bestow flowers of spring on the graves of the dead whom they never knew, so, by a tender reciprocation at the selfsame hour the fair hand of

some Virginia woman lays upon his nameless mound the tokens of Memorial love.

Robert A. Smith, who has a holy place in the memory and hearts of this people, and will keep it in the generations to come, as long as goodness is revered. Only one salient fact can be alluded to here, that is, that although he lived a life whose holiness was a rebuke to all worldliness and sin, yet he had the loving, social sympathy which made him popular with the world and thus increased tenfold his influence for good. In his diary he writes on one occasion just after returning from a party, these words: "It does seem that between me and the gay throng I have just left there flows a stream without a bridge." This was his deep, inward feeling, and yet his love for Christ and his interest in the salvation of others bridged that dividing channel; and he sought and found "loving favor" with all. It is his highest eulogy and the church's saddest misfortune, to say that no one has arisen to take his place.

Two of our lady members died the same year: Mrs. Martha J. Flanders, of East Macon, an exemplary and earnest Christian; Mrs. Mary E. Knight, a deeply pious woman. Affliction, like a chisel wielded by a loving hand, anxious only for the perfection of the statue, carved the mould of her Christian character into its beautiful final grace.

In 1863, the church sustained other serious losses. "War bowed his sable plume" and Edward J. Granniss, George Pierce Payne and George W. Ross were among the fallen. The two former were young men of most lovable qualities, and of great promise.

George W. Ross was a man whose Christian character in business, and in the relations of life was irreproachable, and who was prompt in the fulfillment of the claims of the church upon his time and his means. He was wounded in battle, taken a prisoner, and died far from the home of those he loved.

Miss Eliza L. Stubbs joined the church early in life and consecrated herself to doing good. Many a modern young lady, while dissolving in tears over the tale of poverty in a novel, will not rise to give a crust to a beggar at the door,

while many more long for Florence Nightingale's grand opportunity and world-wide praise, but will not go to see the poor old woman around the corner. Without any such delusive ideals, this noble woman did the duty that "lay nearest her." Her achievements recall the rich "Memoirs of a Quiet Life." No wonder the church record says of her, not simply, "died in peace," but "died in triumph."

As appropriate to her and Mrs. Forsyth, and Col. Smith and others, we may fitly cite the words of Canon Farrar:

"Beautiful, holy souls, into whom, in all ages, entering, the Spirit of God hath made them friends of God and prophets, these are the joy of heaven, they are the salt of earth. We, every one of us, are better for them, as the dull clods of the earth are better for the snowy hills whence the rivers flow; as the stagnant air of earth is better for the pure winds which scatter the pestilence. Oh, what would the world be, what would our country be, what would this city be, without them? Without the ten righteous, the thirty, the forty, the fifty righteous, for whose sakes the heavens do not burst to drown with deluging rain,

The feeble vassals of lust, and anger and wine,
The little hearts that know not how to forgive."

Henry Flint, a young man, very zealous and active until blindness made him realize with Milton, that "they also serve who only stand and wait."

Dr. Gabriel R. Harrison, who was remarkable as attending church frequently, considering his large practice and many engagements as a physician.

Mrs. Eliza Jeffers, one of the early members, tried and true.

Thomas T. Wyche, a staunch and consistent Methodist.

In 1864 Josiah Lewis was Presiding Elder, E. W. Speer and J. M. Bonnell were sent to Mulberry and Vineville.

The minutes of the Quarterly Conference in that pale ink which indicates that water was the only element of which the inkmaker had enough, register the fact that the church was "oppressed by the condition of public affairs,"

but at the same time report that the ladies class-meetings were well attended and profitable.

For these latter, Dr. Speer is remembered quite as much by the good women of our church as for his sermons, matchless as his sermons are in the beauty and purity of their diction. The beginning of the end had come. The shadow of 1865 threw its invisible crape over 1864, and the women of the church turned aside for a few hours each week from the wreck of our country's hopes, to find the peace of God that passeth understanding in communion with Him. They met together and prayed. One who used to be present, said to me a few days ago: "In those meetings, surrounded by those pure spirits, I was nearest heaven that mortal could ever be on earth."

In 1864, died A. N. Pitts, one of the faithful young men's class.

Wm. R. Ross, who joined the church at fourteen. He was a universal favorite, and a promising life was lost to his family and his church when he fell in the battle around Atlanta.

Along with these, although he was not killed until the following year, may be mentioned Eddie Waterman. His parents opposed his joining the church, (probably on account of his youth,) and restricted him for a while in his attendance upon the weekly meetings; but that prejudice soon gave way, and he had the pleasure of seeing many of his family follow him into the church. What a waste it seemed of a noble life that he, after passing through every vicissitude of prison, hospital, camp and field, should have fallen in the last battle of the war.

Mrs. Caroline Holmes, the wife and worthy helpmeet in the Christian life of the good brother whom we know more familiarly as Uncle Billy Holmes.

Robert P. McEvoy. The latter came to Macon a poor boy. By industry and honesty, he rose from modest competence to the possession of an ample property. He received it as a trust from God and freely did he give of his means to all the appeals of charity and of the church. Exemplary in character and life, he has bequeathed to his children the precious heritage of a stainless name.

In 1865, Josiah Lewis was Presiding Elder, E. P. Birch Preacher in Charge.

The pastor reported to the Quarterly Conference that the condition of the church was as good as circumstances would allow. Probably no fact will show so plainly the demoralization of the times as the statement that the Sunday-school was reported as having only seventeen teachers and ninety scholars.

In November the Annual Conference was held in Macon. The report on "The colored people" recites that the church had done her duty to them faithfully in the past, pointed to the conservative influence of religious truth as shown by their peaceable behavior during the war and since, and argued that "our proximity to them, our long service to them, our familiarity with their habits and character, and the seeming intention of Providence that they shall remain among us, indicate that God designs that we should continue to aid our sister churches of the South, to furnish them with the gospel, and to be the instruments of their salvation." Inasmuch as the close of the war made a complete change in our relations with this race, this is the best place at which to refer to what Mulberry Street Church has done for the colored people. It supplied them with a commodious house of worship, the Conference sending them each year one of our best ministers. In 1865 the church in Macon numbered six hundred and thirty-eight members, one hundred and ten on probation and one hundred and twenty catechumens. An unfortunate estrangement between the races existed for some years after the war, but that is rapidly passing away, and it is a happy sign that our religious journals are now urging our people as individuals to help in every possible way this class of our population, who are struggling for light, and who make to us the pathetic appeal, of ignorance to superior knowledge.

In this year, (1865,) the church lost one of her faithful stewards and prominent members, Thomas A. Harris. He was a quiet man, of uncompromising integrity, and exerted a steady and strong influence in behalf of religion.

From 1866 to 1869 Mulberry Street and Vineville were assigned to Dr. Joseph S. Key and Rev. J. W. Burke; Jo-

siah Lewis and D. D. Cox being the Presiding Elders during that period. In Dr. Key the church had an admirable combination of the able preacher with the genial pastor. In 1866 Dr. Key reports to the Quarterly Conference that it had "pleased the great Head of the Church to visit us with a revival season." This revival was chiefly among the Sunday-school scholars. Thirty-four members were added to the church.

In 1867 Dr. Key reported to the Quarterly Conference, "In many points of view the church gives signs of activity. Our chief want is enthusiasm in behalf of the church and the cause of Christ, and the hearty co-operation of all the membership in the upbuilding of the church in the community."

In 1867 a useful and consistent member was lost in the death of Albinus P. G. Harris.

In 1868 a building committee was appointed for the church in East Macon.

In this year the church was called to mourn the loss of Robert Birdsong, and his wife, Mrs. Mary H. Birdsong, R. R. Richards, and Mrs. Ada M. Jackson, a woman admired and beloved by all who knew her, for the excellency of her character, and who has transmitted the superiority of her mind to her gifted daughters, and left upon them the impress of her piety.

In 1869 the lamented Dr. E. H. Myers moved to Macon as editor of the Southern Christian Advocate. It behooves us to make a grateful acknowledgment of his services while in our midst; and also of the great benefit which our church has received from the able ministers connected at different times with the Wesleyan Female College.

In 1869 the church sustained an irreparable loss in the death of Mr. James I. Snider. The memorial of him which is spread upon the minutes of the Quarterly Conference—of which, as a steward, he was a member—exhausts all eulogy in the tribute that he "fulfilled the character of Christian manhood."

In 1870 C. R. Jewett was Presiding Elder, and Robert B. Lester preacher in charge.

It seemed that the elements entered into a conspiracy that year against the new pastor. The spring had almost come before there was a Sabbath on which the weather was favorable to the assemblage of a congregation. By the fourth Quarterly Conference twelve members had been received upon profession of faith. The special feature, however, for which this year will be remembered was the activity of the church in the direction of adding to its permanent fixtures. The present furnace was constructed, the bell and organ now used were purchased and erected. For these purposes the church raised that year an unexampled sum of money. In addition to a liberal salary to the pastor and the usual Conference collections, there was contributed for additions to church and parsonage \$4,057.00; incidental expenses \$800.00; in aid of other church enterprises \$631.00.

If Mr. Lester had not been personally very popular in Macon, the city being his former home, where he laid down a lucrative law practice to enter the ministry, and where he met many of his old comrades in the army who admired and loved him for his bright record as the "chaplain soldier," it is hard to see how he could have gone so deep into the pockets of the people.

In 1870 died O. A. Caldwell, one of the Board of Stewards, and a most excellent Christian gentleman; William Harrison, an exemplary Christian, who joined the church at Lumpkin, and was a constant member from the date of his removal here. It was his delight, in conjunction with his wife, to tender the hospitality of their home to the ministers of God, both during their residence in Florida and elsewhere. He did not long precede his faithful wife to the home of the good.

In 1871 Rev. Jos. S. Key was sent to the district, and Rev. James O. Branch to Mulberry and Vineville, with H. J. Ellis as assistant. Throughout Brother Branch's term with us the church services were well attended, (his sermons being highly appreciated) and the pastoral duties were faithfully done. Thirty-eight members were added during the year 1871.

The Quarterly Conference delegated the power to the

Board of Stewards to locate the Orphans' Home of the South Georgia Conference near Macon.

Another noble charity was undertaken in this year. A free school was started under the superintendence of H. J. Ellis, in the Medical College, on May 1st; Mr. Walter G. Smith took charge in June. Fifty-five scholars received the advantages of secular and religious instruction. By the end of the year \$333.00 had been contributed to the support of the school, chiefly by a ladies' society in the church, assisted also by the young ladies of the Wesleyan Female College, and some "little girls," as they then were, on High Street. The school was continued until the public school system rendered it unnecessary.

In 1871 a separate pastoral charge was established in East Macon, and fifty-three names taken from our roll.

Among the deaths, this year, some were "precious in the sight of the Lord," because they were "his saints."

James Williams, a member of the church since the revival of 1835. During that whole time he never missed any of its stated meetings, unless prevented by disabling sickness. One of his conspicuous qualities was his punctuality. Some one referring to this has said that he was always as sure to be at his post as the post was to be there itself. He was also remarkable for his conscientiousness. He never soiled the snow of his honor with the stain of doubtful dealing. The universal verdict is, "he was one of the best men that ever lived."

Mrs. Delia Freeman, a member from 1829, who died in favor with God and with charity to all mankind. Two years later, her aged husband, Azel R. Freeman, an equally faithful member, followed her to the many mansions of our Father's house.

Mrs. Margaret Snider, whose active Christian career belongs more particularly to Savannah, where her warm heart was a fountain of benevolence. In later years, "when every silver hair upon her brow, complained of time," she illustrated, in all its attractiveness, the sanctified beauty of old age.

Mrs. Malinda Richards, whose membership dates back to its organization, and whose sincere and constant piety

never faltered in her long life. Such characters are the salt of the earth.

Mrs. Elizabeth Stovall, who was jealous for the honor of the Lord's house and foremost in all movements to add to the neatness and comfort of the sanctuary.

The church, the Wesleyan Female College, as well as his own family, was orphaned by the death of Dr. John M. Bonnell. His history belongs to the sketch of the college, but we cannot too often mention a man whose name summons up so many Christian virtues, bound together by the girdle of charity.

In this year also occurred the sad death, in early manhood, of Albert H. Birdsong.

In 1872 and 1874, Dr. J. W. Hinton served the district and Brother Branch was continued in the pastorate.

In 1872, died—Wiley E. Jones, formerly of Columbus, where he had been a prominent member.

William E. Davis, of whom Brother Branch writes that he was "an humble and faithful Christian."

Mrs. Emma J. Askew, an unobtrusive, but deeply religious lady, the wife of a minister who was at one time professor in the Wesleyan Female College.

Mrs. Susan Z. Singleton, a woman of lovely Christian character; a beautiful type of unostentatious but genuine goodness. She was a daughter of Mrs. Dr. Boone, and reflected the piety which shone in the life of her mother.

James W. Scofield, a lawyer whose capacity was prophetic of future distinction, had he lived.

Mrs. Louisa H. Collins, a devoted member, ready for every good word and work. In her, "faith and works" were blended in a "holy alliance." Many of the poor were pensioners on her bounty, and she loved to relieve their sorrow and distress.

Rev. Jacob R. Danforth, a man of marvellous genius; but who never mastered the "art of life." In the glad freedom of heaven, released from the thralldom of the body and the imprisoning limitations of our earthly existence, what joy must his kingly intellect know!

Asa Holt, who closed a long and useful life, having been for many years a faithful member and officer of the church.

He was long identified with the church in Savannah, where most of his active life was spent.

Mrs. Susan Harrison, a faithful member of the church from its beginning, and who helped efficiently in organizing the church. Her pastor writes of her, that she was a "woman of strong faith, through great affliction made meet for heaven." Such a life of consistency and fidelity fitly ended in a most triumphant death.

Miss Maud Leman, in whose shortened span of life there "budded the promise of celestial worth." Her zeal attested her sincerity. She was at the sanctuary when not more than a dozen men were brave enough to defy the weather. A soul that might have swept up to the white heights of such greatness of heart as Madame Swetchine had, was lost to earth when, as the result of self-sacrificing ministry to others, Miss Maud Leman laid down her life.

A. W. Persons—the memoir upon the records of the Church Conference reports that, "after a long illness, he died triumphantly."

In 1873, the church, with the kind help of the members of other churches, entertained the South Georgia Conference.

In 1873 fourteen deaths occurred in our membership.

William M. Roberts, one of the early members of the church; James Edmondson, Wm. T. Robertson, William Shivers, R. W. White, Lucinda Calhoun, Mrs. Harriet Bone, Miss Colquitt Ross, Azel R. Freeman, already mentioned; Charles J. O'Neal, Judge T. G. Holt.

Basil A. Wise, who was "diligent in business, fervent in spirit, serving the Lord," an active member from the time he joined until his death, and one of the most liberal.

Mrs. Juliet Lewis, who bore witness to the reality of religion in her Christian character, and who was assiduous in promoting the interests of the church, especially in Sunday-School work.

Mrs. Rachel Brown, of East Macon, who was one of the early members of the church, faithful from the beginning to the end. She was a woman of great devotedness, energetic in behalf the church and the Sunday-School.

The Ladies' Orphan Aid Society of Mulberry Street M.

E. Church, Macon, Ga., was organized March 9th, 1874. Amount of money expended from March, 1874, to December 1st, 1878, \$531.44, besides many articles of clothing and furniture, and some valuable donations made to the ladies by the merchants. The above amount was mostly expended in clothing the children and adding comforts to the Home.

In 1874, died—Mrs. E. G. Bibb, a most excellent lady, Rosina Smith, Mrs. Sophia Collins, Richard Hutchings, James Dent, Mrs. Maria Magruder, Oliver Danforth, a just man and devout Christian, Angus McAlpin, a promising young man.

Mrs. Sarah Eanes, a member for many years, faithful and earnest, and who leaves behind her many descendants now numbered in our membership.

Mrs. Maria L. Kennedy, the wife of Dr. F. M. Kennedy, editor of the Southern Christian Advocate, who passed away in great peace.

In 1875, Dr. Hinton continued on the district, and Rev. Arminius Wright came to the pastorate, and was returned in 1876.

In the early part of the year Brother Wright gathered the young men of the church together in a prayer-meeting; this was sustained for several months with increasing interest, and finally became the center of a widening wave of religious influence, which, under the blessing of God's Spirit, and with the co-operation of the church, resulted in a gracious revival that brought nearly one hundred accessions to our membership.

This was the first revival since 1866. Since 1835, revivals had occurred in 1839, 1851, 1859, 1866, 1875, there being an average interval between them of a little over eight years.

Such an interval is unquestionably too long. A revival season is a time when the people generally make an acknowledgment of the supreme importance of religion, by sinking for a while, other interests out of mind, and by making a combined effort to interest their friends, neighbors and relatives in their salvation. Under human limitations, it is impossible to keep a church at white heat all

the time. That is an achievement that will tax the perfecting grace of the millenium. Such being the fact, revivals are to be accounted as a great spiritual privilege to the people among whom they occur ; and they ought to occur, at least, with such frequency that no young person could grow up into years of responsibility, and pass through the impressionable and formative period of growth, without the benefit of that earnest, unanimous and continuous effort for his conversion which an awakened church makes in a revival season.

In 1875, the following members died : Mrs. Lizzie Pope, John K. Harmon, Elizabeth W Harmon, Mrs. Susannah Picket, Mrs. Mary Cherry, Mrs. Carrie E. Caldwell. The latter was a beautiful and amiable spirit, shrinking away like the violet from all publicity, and like the violet breathing out in her life the incense of a sweet and hallowed fragrance.

Brother Wright was relieved of the pastoral care of the church, at his own request, in June, 1876, and Dr. C. W. Smith temporarily placed in charge. He served the church very acceptably until the opening of the college exercises in September following, when Rev. Wm. A. Parks, of the North Georgia Conference, was put in charge until the meeting of the Annual Conference. During his short pastorate he labored zealously and made many warm friends.

In 1876, died—Mrs. Miriam Hollingsworth, John P. Clisby, Mrs. Mary Rankin, Miss Florence Richards, Mrs. Carrie B. Johnson, Miss Lizzie Tarver, Paschal E. Brown, Mrs. Louisa M. Calloway, Miss Anvilla Heckle. The latter died at the early age of seventeen. She was the first convert of the revival of 1875, who died. She passed away in the dewy freshness of life's morning march.

In 1877, and the first half of 1878, Rev. J. O. A. Clark had been our Presiding Elder, succeeded during the last half of the year by Rev. J. W Burke, well known to the people of Macon. Rev. Geo. G. N. MacDonell has been pastor of Mulberry Street Church for the year 1877-78.

Here my duty ends, for we have emerged from *history* into the present, and my audience know all that I could tell. Why should I speak of our pastor's fidelity to every

obligation, in the presence of a people who pay him the rare compliment of a unanimous faith in his personal holiness of heart and life, and the singleness of his desire to do them good and glorify God. A pastor who makes nearly one thousand pastoral visits in a year, is sure to intrench himself in the love of his people.

Those who died in 1877 were Albert N. Whitney, Mrs. Sarah Hardeman, Samuel M. Farrar, Mrs. Mary C. Hill, Mrs. Catharine Freeman, Mrs. Jane A. Malone, Miss Nannie E. Hunton, Judge Barnard Hill, Wm. E. Thompson. Suitable memorials of these good people have been read in your hearing at the Church Conference, and are there on record for a perpetual testimony.

During this year, 1878, a church roll has been published, which has proved of great advantage in acquainting the membership with each other. The church has been divided into committees—assigning to each member some form of church duty. Our membership now numbers four hundred and twenty-six.

The deaths this year are William F. Brown, Thomas E. Collins, John E. B. Danforth, Mrs. Eliza R. Snider, Mrs. Milly Potter, Mrs. Mattie A. Singleton, Mrs. Martha S. Dent, William T. Morgan, and Mrs. Indiana Holt.

It will not be expected that I should speak particularly of those who have so recently gone from us. To do so would only cause wounds—which are just beginning to heal—to bleed afresh.

No doubt many names are missing from this sketch, owing to the imperfections of the records—names of those who are as worthy of mention as those who have received it. But this, though regretted by the writer, is, after all, of little moment. George Elliot well says: “The growing good of the world is mainly dependent on unhistoric acts; and that things are not so bad with you and me as they might have been is due to the large number of those who have lived faithfully hidden lives and who rest in unvisited tombs.”

The idea has been entertained by some, if not often expressed, that the church at present is doing very little. We always depreciate the present. It has neither the halo

of memory which gilds the past, nor the rose-flush of hope which irradiates the future. But the church is now neither resting on gathered laurels of the days gone by, nor dreaming idly of glories to come. It certainly is doing far less than it ought; but it is doing much. There are no less than four societies among the ladies:

The Orphan's Home Aid Society, which is doing a noble work in providing for the wants and the comforts of the orphan.

The Parsonage Aid Society, and the Willing Workers, who are actively engaged in raising funds for the erection of a new parsonage.

The Woman's Missionary Society, organized in January, 1878, who have raised over \$100.00 this year in aid of our Foreign Missionary work.

The following amounts have been raised for various purposes, over and above the support of the ministry, during the last twenty-four years, by the Methodists of Macon:

For Missions,	\$ 19,981 40
For Superannuated Preachers, Widows and Orphans,		13,192 80
For other benevolent purposes,	17,063 30
Total,	\$ 50,237 50
For Sunday-schools in Macon,	\$ 4,493 55

FRIDAY NIGHT, December 6th, 1878.

The audience was much larger than the preceeding one, many members of the other evangelical churches honoring the occasion with their presence. The programme announced this as the Wesleyan Female College celebration of the Semi-Centennial of Methodism.

After a beautiful voluntary by the choir, the congregation joined in singing a hymn prepared for the occasion by Rev. A. A. Lipscomb, D. D., beginning,

"Welcome the day appears."

Rev. S. Anthony, one of the oldest trustees of the college, conducted the opening exercises.

Rev. W. C. Bass, D. D., was then introduced and read in a most impressive manner a beautiful ode, prepared for this occasion by Dr. Lipscomb, who was engaged in delivering a course of lectures to the "Post Graduate Class," at the college.

SEMI-CENTENNIAL ODE.

BY REV. A. A. LIPSCOMB, D. D., LL. D.

I.

Where Olive's slopes of dusky hue sent forth their murmuring rills,
Whose lonely cadence sank to sleep amidst the silent hills;
Where Salem frowned like brow of Mars from her uplifted height,
And watchful stood in armor clad of warrior's fiercest might;
A hero came, whose youthful sling had crushed Philistia's pride,
And scattered to their homes of shame the hosts that God defied;
Then, restful years and Sabbaths sweet shed on his later heart,
The rapturing thought that has no voice except in music's art;
'Twas great for Jesse's son to be his nation's Warrior—King,
But greater far for it and us his Psalms of Praise to sing.

II.

'Twas long ago, 'neath Judah's sky, that Zion's hallowed mount
Gushed forth in streams of crystal grace more pure than Muses' fount,
While rolling on, in deep'ning tide, the ages swell the sound,
And bear the music of its joy the list'ning earth around;
Anew was born God's Israel then—and born of harp and song,
Anew their hopes—anew their trust—who should the Temple throng,
And Prophets too of latter days in strains of David's voice,
Shall call the nations far and near with Judah to rejoice;
And broken echoes fly abroad of son to Pollio born,
While Rome's imperial purple waits her Monarch to adorn.

III.

Did not the Psalmist call to mind the blessed days remote,
When God with might of arm unbared the hosts of Pharaoh smote?
And as his ears of rapture caught of Miriam's victor-song,
Did not his harp with finer touch the thrilling notes prolong?
How blest was he such thoughts to sweep across the sounding lyre,
His poet's soul enkindled deep with old seraphic fire;
And nearer times that freshly glowed with all the fair renown,
Which men may seek who fight for truth more dear than Monarch's
crown;
A shepherd-boy who never lost the patriot's eye and hand,
But 'neath his robe, in shepherd's heart, still kept his native land.

IV.

To night we bring from Memory's world, the days that long have fled,
 And—thanks to God—these mem'ries yet their fragrance o'er us shed:
 And with these days, our Fathers come, who made this world more

bright,

While guiding Faith to higher realms than could be reached by sight;
 Unskilled in art, whate'r they knew, availed for learning's end,
 And far beyond their chosen aim all wisdom did befriended;

The grace of life and culture's charm their footsteps followed fast,
 Now "*first*" the stand in men's esteem who once were reckoned

"*last*;"

By instinct sure, earth's mazy paths, they hastened to explore,
 Then led their race to heavenward heights—to heights untouched before.

V.

Small were their wants—their wishes less—who gave up all for love,
 And tabernacled here awhile, their hearts at home above,
 Content to work till toil achieved its fellowship of aim

With him who bore the Cross of Grief and all its added shame;
 Happy in this—the God who called—renewed his sealing grace,
 And—day by day—'midst darkened steps, some pathway bright would trace,

Yea: happier still to feel that he who knew their weakness best,
 On them had fixed his choice to guide his people to their rest,
 A witness strong that ever grew in fuller, clearer light,
 As more and more they neared the world where faith expands to sight.

VI.

God of the Fathers and their sons—each joy with other blent,
 'Tis sweet to know these precious ties are ties by years not rent;
 And oft we tread with firmer step beneath a brighter day,
 Our gladness this—our Fathers' prayers are answered when we pray;
 For thou hast made our human love so like to love divine,
 That each with each doth ever seek its fibres to entwine;
 And thus the voice that seems to reach the mercy-seat alone,
 Hath borrowed from our Fathers' faith its most effectual tone;
 Oh, who can tell the debt we owe our Fathers' prayers and tears,
 That heavenward went in oneness close through all these Fifty Years.

VII.

These Fifty Years! By mighty art, what pictures have they wrought,
 Surpassing all that dreams create when dreams shape future thought;
 Broad landscapes now the image wear of man o'er nature throned,
 And fruitful plans abate the curse, 'neath which the earth has groaned;
 The hastning Spring to Summer yields her promise to fulfill,
 And Autumn spreads its snowy robe without the Winter's chill;

Where Persia's fields with roses bloom to far horizon's bound,
E'en wonder's gaze no scenes can charm more fair than here are found;
Our women too, with virtue armed, protecting angels stand,
Nor need the sword of Eden's gate to guard their native land.

VIII.

Among the gifts, thy bounty's hand hath granted us most dear,
We bless thee for the aged one whose presence lingers here;
His sunset years prolong a sky that shone with brilliant morn,
And noontide's rays with sobered tints the evening clouds adorn;
Though youth and manhood, pure and brave, are lost to outward sense,
They flash the hero from his eye when roused to Truth's defence;
And strength of thought, and feeling's force, have issues full and bold,
When pleading for our Fathers' faith and landmarks reared of old;
Oh that the light at eventide may shed its softest ray,
To touch the shadow as it flits across the rising day.

IX.

Nor let this hour its tribute fail to honor learning's grace,
That far and near on woman's heart, hath left so deep a trace;
Her Temple here, where God is taught, in nature's work and ways,
And music echoes back the joy that gladdens nature's praise;
A Temple, too where prayers ascend for culture's highest worth,
To bear the cross with woman's love amidst the ills of earth;
As flowers their fragrance never keep but yield it to the air,
Her gifts are ever freely used to make this world more fair;
Her instincts wise—her tastes refined—are much less hers than ours,
And 'tis her light—the light of life—that gilds our noblest hours.

X.

These Fifty Years; not like our song, whose cadence dies away,
And vacant leaves the air that heard a moment's fleeting lay;
These Fifty Years—these blessed years—shall ne'er forgotten be,
So much of Earth—so much of Heaven—united Lord in Thee;
Oh, closer draw these holy ties which bind two worlds in one,
That on thy footstool, as on high, thy will by all be done;
And may these years—still flowing on—in their abounding stream,
Be like the Fount whose heart throbs forth its waves of crystal gleam;
While on its banks, the Tree of Life, its leaves and fruit shall yield,
Where waters cool the fevered thirst and all sin's woes are healed.

This magnificent ode is "history in poetry," and must speak for itself.

Rev. C. W. Smith, D. D., who has been connected with the college for nearly thirty years, was next introduced ;

and he read a terse and forcible historical sketch of the Wesleyan Female College. The audience listened with eager delight, and were disappointed only with the brevity of the paper.

HISTORICAL SKETCH OF WESLEYAN FEMALE COLLEGE, MACON, GEORGIA,

BY REV. C. W. SMITH, D. D.

This paper is little more than a simple chapter of chronicles, hardly diversified even by the mention of a Jabez, more honorable than his brethren. It may properly include, however, some brief account of the *origin* of the college. It is well known that the *Wesleyan* is the oldest chartered college in the world for graduating young ladies. The founders of this "Mother of Female Colleges," were doing a greater and a wiser thing than they even suspected. They set in motion a train of influences destined to roll as far as civilization extends, and to act a most important part in shaping the history of the world.

Who originated the idea of this Female College? Several very positive and perfectly contradictory statements have been made in answer to this question. Suffice it to say, that in the order of God's providence the time had come, and the design was *somehow* put into the hearts of men competent and suitable to initiate and carry forward the grand enterprise.

First among these, in more senses than one, was Dr. Lovick Pierce, who, from the very beginning, has been the unwavering friend of the institution.

The projectors of the college, while as yet it existed only in *purpose*, offered to place it under the fostering care of the Georgia Conference of the Methodist Episcopal Church. The offer was cordially accepted, and Dr. Pierce was appointed to serve as traveling agent. Other agents were appointed by the Conference while it was still known as the *Georgia Female College*.

For two years Dr. Pierce traveled as agent to collect funds to build the college and put it in operation. In this work he encountered many difficulties, and met with many objections which would be considered amusing in

our day. For instance: Urging his claim upon a gentleman of large means and liberal views as to the education of his sons, he received the reply: "No, I will not give you a dollar. All that a woman needs to know is how to read the New Testament, and to spin and weave clothing for her family." Another said: "I will not give you a cent for any such object. I would not have one of your graduates for a wife; for I could never build even a pig-pen without her criticizing it, and saying that it was not put up on mathematical principles."

When the college was about entering upon its fourth year, we find President Ellison and Professor Darby, in an able circular still combating these antecedent prejudices. We quote: "We are asked, for instance, will the study of Conic Sections and Spherical Trigonometry aid a woman in making a pudding, or in performing any other household duty, and if not, what is their use?" The answer is given in the form of an eloquent vindication of *woman's* right to the highest mental culture, "including even," say these wise and earnest men, "the dry subjects of Spherical Trigonometry and Conic Sections." Many trivial and absurd objections to female education were made, which were hardly thought worthy of notice by educated men *then*, and which are not even entitled to mention *now*.

But let us come to the *Chronicles*. The first official record is of the following names, appointed in 1836, to act as Trustees for the Georgia Female College. It will be seen that a large proportion of these were designated by the Georgia Conference, or at least, that they were members of that body, in accordance with an agreement already mentioned: James O. Andrew, John W. Talley, Samuel K. Hodges, Lovick Pierce, Ignatius A. Few, Alexander Speer, William Arnold, Thomas Samford, William J. Parks, Geo. F. Pierce, Elijah Sinclair, Henry G. Lamar, Jere. Cowles, Ossian Gregory, Robert Collins, E. Hamilton, George Jewett, Henry Solomon, Augustus B. Longstreet, Walter T. Colquitt, James A. Nisbet, Robert Augustus Beall.

This board held many meetings and had many interest-

ing discussions as to the plan of the building, the ways and means, the ceremony of laying the corner-stone, the course of study, etc. Being pioneers, the paucity of their mistakes evinces their wonderful superiority of judgment.

Two years after their organization, viz., in June, 1838, the trustees elected a president of the college and one professor, and in November following the other professors and officers. The college crowning Encampment Hill, since known as College Hill, was opened to the public and begun its appropriate work, January 7th, 1839, with the following faculty :

Rev. G. F. Pierce, President and Professor of English Literature.

Rev. W. H. Ellison, Professor of Mathematics.

Rev. T. B. Slade, Professor of Natural Science.

Rev. S. Mattison, Principal of Preparatory Department.

B. B. Hopkins, Tutor.

John Euhink, Professor of Music.

Miss Lord, First Assistant in Music.

Miss Massey, Second Assistant in Music.

Mrs. Shelton, Matron.

Mrs. Kingman, Department of Domestic Economy.

A. R. Freeman, Steward.

The opening of the college, even at that time, was recognized as an important event in the history of the age. We quote from the forthcoming history of Macon, by John C. Butler, Esq. The manuscript kindly tendered, has furnished valuable aid in the preparation of this sketch : " It was an occasion of great interest, and of deep and thrilling excitement. A large and respectable number of the citizens of Macon assembled in the college chapel to witness the opening scene. The hopes and the plans of the friends of the college, and the speculations of its enemies, and the eager delight of the congregated pupils, all conspired to invest the service with an interest additional to its intrinsic importance." On that day *ninety* young ladies enrolled their names as pupils ; during that term the number increased to *one hundred and sixty-eight*.

The truly wise, and great, and good men who thus launched this grand enterprise on the perilous sea of ex-

periment, held views and plans too liberal for their age, or at least, for the cramped financial condition of the times. They became responsible for the salaries of professors and teachers; debts accumulated, and debtors threatened to close the doors of the college and to consign woman again to ignorance, obscurity and drudgery. The college was actually sold and bought at sheriff's sale and given to the Georgia Annual Conference of the Methodist Episcopal Church. The president and faculty of the Georgia Female College resigned, and they were immediately elected to fill like places in the WESLEYAN FEMALE COLLEGE, the new name given to the institution. Thus the college, without loss of time in its great work passed under a new jurisdiction and set out on a new career.

The new board was almost identical in composition with the old; and almost every surviving member of the *old* still holds his seat in the *new*. A large proportion of them have passed away to their eternal reward; and yet enough of the *old guard* are left to infuse their spirit into the younger men who have come in to fill vacancies. Thus the WESLEYAN has always been blessed with a remarkably noble and generous board of trustees.

We give the names of the original Board of Trustees of the *Wesleyan Female College*: W. H. Ellison, James O. Andrew, Lovick Pierce, Wm. J. Parks, Samuel Anthony, George F. Pierce, John W. Talley, Peyton P. Smith, Alfred T. Mann, John P. Duncan, James E. Evans, N. B. Powell, H. A. Haralson, W. H. Reynolds, T. G. Holt, Thos. Hardeman, Jas. Dean, Peter Solomon, Wm. Scott.

Rev. W. H. Ellison continued president, while Professor Darby was styled associate manager. Several lady teachers were associated with those eminent instructors for that year.

The following year are announced:

Rev. W. H. Ellison, President.

Rev. E. H. Myers, Professor of Natural Science.

Rev. J. F. Askew, Professor of English Literature.

P. G. Guttenberger, Professor of Music.

Miss Mary E. Kellogg, Teacher of Ornamental Department and French.

In July, 1850, a committee appointed for that purpose, reported to the Board of Trustees a history of the process by which the Georgia Female College changed its name and relations, and became the "Wesleyan Female College." A part of that report, taken from the minutes of the board, is here presented :

"The committee find it necessary to refer to the Georgia Female College in order to arrive at facts connected with the history of the Wesleyan Female College. The friends of education inaugurated the former with bright prospects, but it was found at the end of five years to be irretrievable bankrupt, not able to pay ten cents in the dollar. The most of its friends surrendered the enterprise as an entire failure. Here the committee cannot refrain from mentioning the names of Revs. Samuel Anthony and William H. Ellison, as having used extraordinary efforts to sustain the institution. They called on a particular friend, William Scott, Esq., of Vineville, to advise them of any means by which the college could be continued. *He* suggested the whole plan on which the Wesleyan Female College is now settled. After the plan was submitted by their friend, William Scott, to Messrs. Ellison and Anthony, and approved by them, the friends of female education then came at once to its aid.

"Mr. Elam Alexander, the original contractor for the building, had a mortgage on it for a large amount, and was determined to sell it as soon as he could legally to so. When it was ascertained that his claim could be bought for \$10,000.00, the following gentlemen, with their own money, bought the claim, and divided it into ten shares, each \$1,000.00, as follows: George W. Persons, William Bailey, John Rawls, James Dean, William H. Ellison, Ambrose Chapman, *one share each*; and James A. Everett and William Scott *two shares each*. The mortgage was foreclosed; these gentlemen bought the property, and became the *bona fide* owners of the building. Their object was not to speculate with their money but to advance female education. They tendered the college building to the trustees for what it had cost them. Their agent, Rev. Samuel Anthony, made labored and repeated efforts to

raise the amount necessary to purchase the college building, but was unsuccessful. There was still left unpaid between \$7,000.00 and \$8,000.00, which the late James A. Everett proposed to advance, on the condition that the trustees would give him four perpetual scholarships in the institution. The trustees accepted the proposition, and got a title to the college buildings, which has been legally and correctly obtained."

We present this long extract from the minutes of the board in order that all may understand clearly how the college became the property of the Conferences, and *who* were its *true* friends in the *darkest* day of its history.

It is worthy of special remark that during the late war between the States the college was kept open, and went on regularly with its work, with the exception of two or three weeks, when Gen. Sherman passed by on his march to the sea, and of two days when Gen. Wilson took possession of the city.

The Confederate authorities were on the point of seizing it at one time for a hospital, but were restrained by an injunction from the civil court, on the grounds that the college was the residence of several private families, and that many of the boarding pupils were unable to return to their homes, or even to communicate with their parents, on account of the general disruption of the railroads.

In the winter of 1873 the small-pox strangely made its appearance in the college, and the exercises were then suspended for six weeks. With the above named exceptions they have gone on continuously from the first.

It remains for us to give the names of some who have held important positions in connection with the college, the last named in each list being the present incumbent:

1. *Presidents of the Board of Trustees*—Bishop James O. Andrew, Bishop George F. Pierce, Dr. William H. Ellison, Hon. Thaddeus G. Holt, Hon. Barnard Hill, Hon. James Jackson, Dr. James E. Evans.

2. *Presidents of the College*—Bishop George F. Pierce, Dr. William H. Ellison, Dr. E. H. Myers, Dr. O. L. Smith, Dr. J. M. Bonnell, Dr. W. C. Bass.

3. *Professors of Mathematics*—W H. Ellison, G. W. W Stone, C. W Smith.

4. *Professors of Natural Science*—T. B. Slade, John Darby, E. H. Myers, G. W W Stone, J. M. Bonnell, Marcellus Stanley, W C. Bass, W F. Cook, H. W. Key, James F. Harrison.

5. *Professors of Ancient Languages*—G. H. Hancock, T. B. Russell, F. X. Forster, W F. Cook, C. Schwartz, A. J. M. Bizien.

6. *Professors of Modern Languages*—A. Maussenet, A. Reinhardt, A. Waldan, C. Schwartz, L. DeGrey, A. Frise, A. J. M. Bizien.

7. *Professors of English Literature*—J. F. Askew, J. R. Thomas, G. H. Hancock, and *all the presidents* of the college.

8. *Professor of History and Moral Philosophy*—W R. Branham. (Moral Philosophy has generally pertained to the President's Chair, and History has been divided among the several Chairs.

9. *Professors of Music*—John Euhink, P. G. Guttenberger, W S. B. Mathews, A. S. Schlicter, A. N. Whitney, J. H. Newman.

10. *Stewards*—A. R. Freeman, Nicholas Howard, Wm. M. Roberts Robert B. Clayton, H. P. Redding, Richard M. Heard, Charles H. Freeman, J. Blakely Smith. The office of Steward was discontinued in 1869.

It has been the custom from the beginning to call distinguished divines to preach Commencement Sermons on Commencement occasions, and gentlemen distinguished in other walks of life to deliver literary addresses. The Board of Trustees, in the summer of 1839, by resolution, made it the duty of the president and faculty to provide and engage suitable men to perform these duties. We have not been able to obtain the names of all these reverend and honorable gentlemen who officiated on these occasions, in the infancy of the college. At the close of the exercises in 1839, (there was no graduating class that year) Judge Longstreet delivered an address. We find, from the minutes, that Bishop Pierce, the first president of the college, at each of his Commencements delivered addresses

for which he received the thanks of the board, and copies of which were asked for with a view of publication. At the Commencement of 1843 an address was delivered by Dr. Alexander Means; in 1844, by Dr. William F. Samford; 1845, by Hon. Walter T. Colquitt. From that time to the present we have a list of Commencement preachers and speakers, as follows:

PREACHERS.

- 1846—Bishop Andrew.
- 1847—Rev. James Wiggins.
- 1848—Dr. L. Pierce, (published.)
- 1849—Dr. Jesse Boring.
- 1850—Dr. James E. Evans.
- 1851—Dr. S. K. Talmage.
- 1852—Dr. Lovick Pierce.
- 1853—Dr. Joseph Cross.
- 1854—Rev. W. R. Branham.
- 1855—Dr. Lovick Pierce.
- 1856—Bishop Jas. O. Andrew.
- 1857—Dr. Jesse Boring.
- 1858—Dr. Jeff. Hamilton.
- 1859—Dr. Joseph S. Key.
- 1860—Dr. Joseph C. Stiles.
- 1861—Dr. J. O. A. Clark.
- 1862—Dr. L. D. Huston.
- 1863—Dr. A. L. P. Green.
- 1864—Dr. A. A. Lipscomb.
- 1865—Rev. Arminius Wright.
- 1866—Dr. W. P. Harrison.
- 1867—Dr. W. T. Brantly.
- 1868—Dr. W. H. Potter.
- 1869—Dr. Jesse Boring.
- 1870—Rev. J. O. Branch.
- 1871—Dr. A. T. Mann.
- 1872—Dr. A. G. Haygood.
- 1873—Dr. E. L. T. Blake.
- 1874—Dr. J. L. Girardeau.
- 1875—Bishop Wm. M. Wightman.
- 1876—Bishop G. F. Pierce.
- 1877—Dr. John C. Gramberry.
- 1878—Dr. Robert Irvine.

SPEAKERS.

- Bishop G. F. Pierce.
- Hon. Robt. M. Charlton.
- Dr. W. H. Ellison.
- Hon. A. H. Chappell.
- Thos. C. Howard, Esq.
- Dr. S. K. Talmage.
- Hon. Henry R. Jackson.
- Gov. H. V. Johnson.
- Dr. E. H. Myers.
- Hon. L. Q. C. Lamar.
- Hon. E. A. Nisbet.
- Hon. John E. Ward.
- Hon. Washington Poe.
- Dr. P. P. Neely.
- Dr. A. A. Lipscomb.
- Bishop Pierce, (for Maj. Capers.)
- Dr. L. D. Huston.
- Dr. L. M. Smith.
- Hon. O. A. Lochrane.
- Hon. Thomas Hardeman.
- Hon. James Jackson.
- Hon. W. H. Chambers.
- Dr. David Willis.
- Hon. H. W. Hilliard.
- Dr. R. A. Young.
- Dr. H. H. Tucker.
- Bishop G. F. Pierce.
- Hon. Clifford Anderson.
- Nathaniel Harris, Esq.
- Dr. James H. Carlisle.
- R. S. Jeffreys, Esq.
- Dr. A. G. Haygood.
- Prof. W. W. Duncan.

During the collegiate year of 1859-60 the Alumnean Association was formed, having for its object the revival of college friendship, the presentation of the memoirs of

the Alumnæ deceased, etc. This association holds Triennial Reunions, on which occasions, along with many other interesting exercises, there are *two feasts*—one in the form of a literary address by some distinguished gentleman—the other a literal *grand supper* to which many honored and honorable guests are invited. These occasions have always been highly enjoyable. The following ladies have filled the office of president of this Association: Mrs. Harriet M. Colquitt, Mrs. M. H. DeGraffenried, Mrs. A. B. Clayton, Mrs. Alice C. Cobb, Mrs. Eugenia Fitzgerald.

The following gentlemen have addressed this Association at the Triennial Reunions: In 1860, Bishop Geo. F. Pierce; in 1866, Dr. W. H. Ellison; in 1869, Dr. E. H. Myers; in 1872, Dr. O. L. Smith; in 1875, Dr. W. P. Harrison; in 1878, Dr. Y. J. Allen.

The number of graduates in the first degree in course is seven hundred and seventy-one; the number of honorary graduates is twenty-four; graduates in music, seven.

The largest number of undergraduates in the institution for *any one year*, was in 1863-64—two hundred and forty-four; the *smallest* number was in 1843-44, one hundred and four.

The late lamented Dr. Bonnell, a short time before his death, initiated a scheme in which he felt the deepest interest—that of establishing a Normal Class in connection with the college. After his death this plan was abandoned. It was virtually revived in a very different form in the summer of 1878, by the adoption of a plan presented by Dr. W. C. Bass, for the institution of a Post-Graduate Course. This course looks, not only to the carrying forward of the mental culture, and to the perfection in music and in art of post-graduates, but they also have the privilege of reviewing any part of the regular college course, free of charge for tuition, so as to prepare them more successfully to teach these branches.

In this Semi-Centennial retrospect of church and religious work it might be expected that we should say something, say *much*, of the *religious* work and history of the college. But this field is too large; we can only *point* to it, without entering it. Suffice it to say, that the Bible

has been its leading text-book from the first, and religious instruction has been mingled with all its teachings.

Educated Christian women are the acknowledged *mainstays* of religion everywhere, and prominent among the *supporting pillars* of the church throughout the South are the graduates of the *Wesleyan Female College*. Their praise is in *all* the churches.

There are many interesting facts and events connected with the history of the college, and many good men and women who have contributed much to its success, left without mention in this paper. The temptation to name some of these noble men and honorable women, "not a few," is strong, but time and space are wanting.

If the past history of the college may be taken as an augury of its future career, it still holds untold powers for good. No one now fears that we will have too many educated women, or that any of our women will be too highly educated. The area for the enterprise and industry of educated women is constantly enlarging. She who was first in the fall, is evidently destined to be foremost in the elevation and restoration of our race.

The choir then sang—"Rejoice, the Lord is king." After which, Rev. A. A. Lipscomb, D. D., LL. D., was introduced, who delivered an address on "The Providence of God in Methodism." "It was a masterly address," and delivered in the orator's usual grand and eloquent style. It is much to be regretted that a previous engagement prevents the Doctor from furnishing it entire for publication—a bare outline of his address is all that we have been able to secure.

OUTLINE OF DR. LIPSCOMB'S ADDRESS.

The speaker began by referring to the geographical position of England, and to the various movements affecting Europe and America, which had had their birthplace in that famous island. A rapid sketch was then presented of the England of the Eighteenth Century, as to its government, society, literature, and religion, and the circumstances portrayed under which Methodism arose. Like the

reformation begun by Luther, it was at first a personal thing, a private experience, and, like the leaven, extended its influence into the mass of the world. Foremost among the men who shared this divine impulse was John Wesley. His skill in organization, his acute foresight, his simple and inexhaustible fervor, sustained by strong convictions and resolute will, gave him the leadership of the great revival; so that the relation he sustained to it was somewhat like that which St. Paul bore to the early spread of Christianity. Providence must be studied in men as well as in circumstances external to men; chief among the qualities fitting Wesley to be an effective leader was his profound sense of Providence; allusion was made in illustration of this to lay preaching and other facts in Wesley's career.

At the outset Methodism was simply an organized form of social Christianity, and, in this aspect was a wonderful phenomenon. Maintaining itself in this shape by virtue of its intense sentiments and liberal feelings, it was able to do a vast work not only by means of open and well-directed activity, but also through those more hidden and unconscious agencies that silently revolutionize society. At this point the speaker traced the effects of Methodism on the Church of England, and on the dissenters. The preparatory stage passed, it grew into an organization.

Methodism had its development in contact with the heart of the people. The originality it possessed was an originality that consisted in appealing to the instincts of man; it was man and not men it sought; and it preached the Gospel directly and pungently to the instinct of conscience and the moral feelings. The basis of its power was in the Gospel as a Gospel to be preached, and the superstructure that rose thereupon was as firm and enduring as the foundation itself. Here the speaker showed how Methodism expanded itself, by means of preaching, into various forms of active usefulness; how it acted on public opinion and public morals; how it educated the thought and feeling of society; how it promoted brotherhood and philanthropy; and especially how Methodism led to those providential institutions for advancing the human race, which, in this century, have accomplished such vast re-

sults. Methodism not only taught Christianity as the religion of the individual man but Christianity as the religion of the human family; the two must keep together, live together, and work and pray and suffer together; and the Christian man and the Christian humanity must never be separated. The connection of these facts with benevolent institutions, and especially with the cause of Missions, was here pointed out. The close of the address was devoted to a consideration of the influence of the Wesleyan Hymns in furthering the great revival.

At the close of the Doctor's address the young ladies of the college, led by the choir, sang the following beautiful song, written for the occasion by Dr. Lipscomb:

OUR FATHERS' GOD.

1. Oh, breath of God inspiring,
That glows in Seraph's song,
Answer our hearts, aspiring,
While we thy praise prolong;
For Fifty Years of blessing,
Here low our souls we bow,
Our sin and shame confessing,
Forgive, and heal us now.
2. Our Fathers' God—thy favor
Doth all our days attend;
Thy Christ of love—our Saviour,
O'er us doth constant bend;
Our Fathers felt thy guiding,
Felt it, and knew no care;
Let them, with thee abiding,
Thy peace and theirs we share.
3. Beneath the vines they planted
Are passed our happiest hours;
'Midst fragrant blooms are chanted
Their hymns of praise and ours.
The old-time tunes of gladness,
That waked the forest's cheer,
And chased away all sadness,
To memory still how dear!
4. Those beacon years are shining,
From their uplifted height,
Nor fear the least declining,
Fed by the Fount of light;

Afar the beams are straying,
 Athwart the sombre night,
 Where'er the rays are playing,
 There, faith surpasses sight.

5. What richest stores are opening,
 From all these garn'ring years,
 To hope and trust betok'ning,
 Firm safeguard 'gainst our fears—
 And—God be praised—the story,
 Each raptured heart now hears,
 Shall swell the future glory
 To crown these Fifty Years.

The exercises of this evening will linger long in the memory of those who were permitted to enjoy them. The closing prayer was offered by Rev. J. E. Evans, D. D., President of the Board of Trustees of the College, who fervently thanked God for the blessings of female education, and commended the institution to his gracious guidance and care.

SATURDAY MORNING AND NIGHT, Dec. 7th.

It was contemplated that the venerable Dr. Lovick Pierce, who, although never a pastor of the church in Macon, had been intimately identified with it during its past history, should take part in these Semi-Centennial Exercises; and he had been invited to preach on Saturday morning, or furnish some recollections of his labors in this city, but he was lying quite ill at the college, and unable to fill the appointment, much to his own regret and that of many others. The morning was cloudy and threatening, but a small congregation gathered at the church at 11 A. M., and listened to an earnest, practical sermon from Rev. S. Anthony. Rev. W. M. D. Bond offered the closing prayer, and the meeting was one of marked spiritual power. During the singing of a hymn after prayer, the baptism of the Holy Spirit was felt, and those aged veterans, Brothers M. E. Rylander, Wm. Holmes and Richard

Cain, grew happy, calling to mind some of the scenes witnessed during the early history of the church.

Notwithstanding the threatening aspect of the weather, the congregation at night was good, and the opening exercises were conducted by Rev. T. H. Stewart. Brief historical sketches of First Street Church, Jones Chapel and East Macon Church, were made by H. L. Jewett, Rev. S. N. Tucker, and Rev. R. L. Honiker.

The meeting was then thrown open to the brethren for relating reminiscences of other days.

From the report published in the city papers, the following extracts are made :

“ Rev. Mr. Talley was conducted to the chancel, and gave one of the most interesting and fluent accounts of his ministerial career that we have ever heard. There was an earnestness and sincerity in the aged preacher’s remarks that created an enthusiasm in the audience. He gave a touching discription of the revival in Macon in 1835, when he was in charge of the church. This revival, which has been referred to several times, was truly an epoch in the history of the church. Mr. Talley was converted in 1820. A few years after, he entered the ministry and has been a devoted preacher of the gospel ever since. His name is very dear to the older citizens of Macon, and is associated in memory with that of John Howard, Joseph C. Stiles and Seneca G. Bragg.

Capt. Matthew E. Rylander next followed. He came to Macon in 1826, before a church was built. He joined the Methodist Church in 1827, under the ministry of Thos. Darley, and soon took an active part in its councils and its work. He gave a thrilling account of the early struggles and triumphs of the church. Earnestly, yet modestly, he recounted some of the labors of his early Christian life, in the prayer-meeting, the class-room, and the Sunday-school.

“ He helped to build the first church that was ever erected in Macon, in 1828, and with the assistance of another member, constructed the first pulpit in the church.”

Many trophies were gathered as the fruits of his earnest efforts, and perhaps no man has contributed more to the

success of Methodist Christianity in Macon, than this uneducated mechanic, born of the spirit of faith and love, who, like his Divine Master, went about doing good, wherever he could save souls.

Brother Rylander also gave us the history of the parsonage. Until 1845, the preachers had to live in rented houses. At that time the Rev. Simeon Stephens, a local preacher and carpenter by trade, finding but little to do, owing to a financial pressure then upon the country, proposed to Brother Rylander to build a parsonage free of cost, if the church would furnish the materials. Brother R. submitted the proposition to the church, but they thought the project wholly impracticable, and would not take any steps in that direction. He then requested permission to move in the matter himself, which was granted, and aided by that devoted Christian woman, Mrs. Mary H. Oldershaw, he at once went to work, and in a short time procured money and materials to put up a substantial building. Brother Stephens put his hands to work and before the close of the year the parsonage was completed, and Rev. S. Anthony, the pastor, moved into it. "That," said Brother Rylander, warming with his subject, "is the history of the parsonage, and I didn't have to go to 'the records of the flood,' as Brother Smith said, to find it."

Brother Rylander's remarks were listened to with profound interest, the audience being often moved to tears by his deep pathos, as he told of the trials and joys of those early days. For a number of years he has been living in Sumter county, Ga., and his influence for good has been potent, completely changing the religious character of the community in which he lives.

Bishop McTyeire came in during the exercises and seemed deeply interested in the remarks made by these aged brethren. The lateness of the hour prevented others who had labored successfully in this field, from relating their experiences.

An extract from a communication of Rev. Joseph L. Moultrie, may be inserted appropriately in this place. Referring to the great revival of 1835, he writes: "A remarkable feature of this revival was its *quietness*; there

was but little noisy demonstration, and only now and then the shout of a new born soul would thrill the audience ; but one very impressive scene deserves to be noticed. Gen. Beall was a man of splendid talents ; an orator by nature, and of great personal popularity. When he came forward to join the church, after giving his hand to the minister, he turned and addressed his former associates, giving his reasons for the step which he had taken, and bidding them good-bye unless they would join him in his new relations. His remarks thrilled the audience and many were melted to tears."

The following letter from the Rev. John Howard, published in the city Gazettes, and resurrected by Mr. J. C. Butler, will also be read with interest :

REVIVAL OF RELIGION IN MACON.

MACON, July 6th, 1835.

It has at length become our pleasing task to communicate intelligence of the most thrilling interest to all who love the prosperity of Zion.

Early in June the preacher in charge of this station appointed a three days meeting which was intended somewhat as a supplement to one which had been carried on for two weeks or more by our respected Baptist brethren, and from which much good had resulted. Our meeting, although not entirely fruitless, promised to yield but small increase, until the time had transpired for its continuance, Determined now to give our enterprise full scope for success, the meeting was continued from day to day, until seventeen days were consumed in the great work of saving souls. Swarming multitudes continually thronged the church at every appointed preaching hour. The altar was, at every summons, crowded with humble penitents, while the gray headed sire, worn by time and many infirmities, received by the side of blooming youth the hopeful consolations of our holy religion. Many of our best citizens are numbered by the different denominations, who are the fruits of this most gracious revival, and what imparts to the whole affair a paramount interest, is, that many

of them are the heads of families, whose promising and interesting children are yet to be the hope of the country and the hope of the church. About one hundred and twenty-five have been received by the Methodists, between forty and fifty by the Baptists—including their former increase—twelve or fifteen by the Presbyterians, and several by the Episcopalians. During the whole time of this gracious work the different denominations made it a common cause, and each contributed their full share of labor in securing this valuable harvest of redeemed spirits. No discordant feelings, no acrimonious epithets, have yet disturbed our harmony, or separated those who should forever remain friends and brethren.

This city now presents a scene of moral worth and beauty that we hope will long make it the pride of the South. Surely, the glory belongs to God, and to his name let our praise resound.

JOHN HOWARD.

Rev. Wm. Martin, of the South Carolina Conference, writes, that on the 25th of December, 1829, he was passing through Macon—having just finished his work on the Flint River Circuit—and heard Dr. Few preach a Christmas sermon in the old (then new) church, from Luke 2d and 10th.

A REMINISCENCE OF 1845.

BY REV. W. R. BRANHAM.

I was called to fill the pulpit in Macon for a few weeks in the Spring of 1845, in place of Rev. S. Anthony, who was at the Louisville Convention which organized the M. E. Church, South.

Shortly after my arrival we commenced a series of morning and evening meetings in the Mulberry Street M. E. Church. The morning meetings were not large, but those of the evening were comparatively smaller. Such men as Brothers Rylander and George Jewett, and such women as Sisters Ross, Richards, Cherry and Rogers, were types of those who composed our little congregations. The Divine presence was deeply felt at every morning service. There

seemed to be such a heavenly unction, such a quickning, reviving influence of peace, as that no one doubted but that a gracious, sweeping revival of religion was just at hand. But the evening meetings gave us no encouragement. They were more and more thinly attended and uninteresting. Thus they closed; those of the morning, having the manifested presence of the Master at every hour; those of the evening, remaining cold, dull, and to all external appearances, discouraging. We could not understand how it was, that, having plead the promises, as we thought, in strong assurance of faith, the blessing tarried. Our mistake (one too common,) was that we had our own way for the Lord to work, and supposed that he could or would not, choose another; but see how the Father chooses his own, but still, will in some way, honor the faith and answer the prayers of his people.

Mr. John B. Lamar, a pious Baptist, was called, in the prime of his manhood, to die. Hon. Henry G. Lamar, an older brother, a man of great popularity throughout the State, one of its foremost men, of kind and generous impulses, noble and honorable, witnessed how calmly the Christian can "meet his fate" in the death of his cherished brother; from his grave he went to his home to pray, repent, and yield himself to his Saviour. His conversion was bright and powerful. On the next Sabbath morning he rose in the M. E. Church, (of which his wife was a member,) and begged permission to tell to the great congregation what the Lord had done for him. I have no doubt but that, in honor of the faith, and in answer to the prayers, of that wrestling band of faithful Christians, the Lord put his Spirit upon the words of that young convert, and did the work which they in vain looked for in an other way. The scene was one of thrilling interest. The unexpected conversion of this hitherto worldly man, whom all recognized as guileless and honest, as well as gifted and honored, was made the occasion of a most gracious outpouring of the Spirit, and from that meeting and others which followed in quick succession for many days, many now in heaven, and others on the way, date their conversion to God. Men ought "always to pray and not faint."

HISTORICAL SKETCH OF FIRST STREET METHODIST CHURCH OF MACON,

By H. L. JEWETT.

At the First Quarterly Conference of the Macon and Vineville station and colored charge, and City Mission, held January 19th, 1856, James E. Evans and Geo. G. N. MacDonell, being pastors, the question of building another house of worship in the southern part of the city, was discussed, and a committee of three, consisting of Robert A. Smith, Henry L. Jewett and B. F. Ross, was appointed to raise funds for that purpose, to purchase a lot and contract for the building of such a church edifice, provided that no debt be left unpaid.

The committee finding it impracticable, in their judgment, to accomplish this object, were relieved at their own request, at the second quarterly meeting held April 11th, 1857. At the same time another committee was appointed for the same purpose, consisting of Grenville Wood, Thomas Dougherty, Robert A. Smith, Henry L. Jewett and J. C. C. Burnett, which committee was urgently requested by the Quarterly Conference, to proceed at once in the effort to procure funds for the erection of a suitable building.

At the third Quarterly Conference, held July 4th, 1857, Rev. W. F. Cook, preacher in charge of the City Mission, was added to the committee.

The committee, however, reported no progress until January 16th, 1858, when they reported that they had purchased a lot on which to build, and had paid about one half of the purchase money, but that in consequence of the financial stringency, it would be impossible to build at present.

At the first Quarterly Conference, held January 15th, 1859, the old building committee was discharged from further service, and the following new committee appointed: Rev. J. M. Armstrong, preacher in charge of City Mission,

Rev. O. L. Smith, James A. Knight, Robert P. McEvoy and E. Saulsbury.

This committee was authorized to dispose of the lot purchased by the former committee and procure another more eligibly located, and were urged to erect a church building as soon as possible.

At the second Quarterly Conference, held April 2d, 1859, boards of trustees and stewards were elected for the City Mission.

On May 26th, 1860, the building committee reported that they had sold the former lot and purchased a more eligible one, and were proceeding with the erection of a plain brick building forty by sixty feet, which was then unplastered, unpainted and without a belfry, and that the window blinds, seats, pulpit and altar were under contract. They had paid out \$3,735.64 up to that date, and their present contracts would require about \$900.00 to meet which the committee had in hand \$494.24.

For two years after May 26th, 1860, the Conference records contain no reports of further progress, but during that time the building was rendered habitable, and the society which had been organized by Rev. J. M. Armstrong, in McGregor's work-shop, took formal possession of the new but unfinished building, and worshipped there until the latter part of May, 1861.

Rev. W. P. Pledger, the pastor for that year, severed his connection with the charge to take a chaplaincy in the Confederate army, and Rev. W. C. Bass was appointed by the Presiding Elder to supply his place.

Before the new preacher in charge had an opportunity to preach to his flock, the building was burned, by taking fire from a burning building immediately in its rear. This was in the latter part of 1861. The congregation thus unhoused, rented Sherwood's work-shop, corner of Arch and Second Streets, and worshipped there, and in the small building adjacent, on Second street, until 1864.

Rev. W. C. Bass was reappointed to the charge in 1862, and was succeeded by Rev. Thomas T. Christian in 1863 and 1864.

At the third Quarterly Conference in 1863, Rev. Thos. T. Christian reported a revival in his charge, resulting in an accession of seventy members.

At the last quarterly meeting held in 1862, the trustees of the Arch Street Church, as it was then called, were authorized to sell the brick of the burnt church, and invest the funds safely for the benefit of that society.

January 10th, 1863—at the first Quarterly Conference Rev. J. E. Evans offered the following resolution, which was adopted:

“Resolved, That, in the opinion of this Quarterly Conference, it is desirable that the City Mission Church building should be rebuilt at once, and that we will afford Bro. Christian, the present pastor, all the aid that we can in furtherance of that movement.”

In pursuance of that resolution Rev. Thomas T. Christian, pastor, in connection with the trustees, purchased the lot on the corner of First and Arch Streets, whereon was at that time a comfortable building suitable for a parsonage. On the night before the pastor was expecting to occupy the parsonage, it was burned to the ground. With promptness and energy Brother Christian immediately set to work to rebuild it, and soon had another comfortable building erected on the site of the former one. In the meantime funds were being raised for the erection of the present church building, and the work was commenced, and during the next year was sufficiently advanced to enable the congregation to occupy the basement as a place of worship.

During the next year, 1865, under the ministry of Rev. Charles R. Jewett, the audience room was rough plastered and seated, and the congregation removed up stairs.

The church building continued in this unfinished state for several years, receiving some improvements from time to time, as money could be raised for the purpose, beyond what was needed to satisfy some of the most pressing creditors of the church until 1871, when through the untiring efforts of Rev. W. Watkin Hicks, pastor of the church, funds were raised for the completion of the build-

ing, and the work was resumed and pressed forward to completion.

During that year this work was accomplished, greatly to the joy of many who had toiled and suffered, and endured to this end, and on the 26th November, 1871, the edifice was formally dedicated to the worship of Almighty God, with interesting and imposing ceremonies. The dedication sermon was delivered by the pastor, Rev. W. Watkin Hicks, to as large an audience as the building could contain.

A generous collection was raised on the occasion, sufficient, as was supposed, to liquidate all remaining indebtedness of the church, but subsequently it was found that a portion of the original purchase money was still due, and the trustees being then unable to meet it, a lien upon the property was obtained, judgment rendered, and execution issued against the church property. The pastor, Bro. MacDonell, succeeded in staying the execution until the 1st of October, and with the aid of brethren and friends, and the co-operation of the ladies of the church, succeeded in raising the amount necessary to meet the obligation, and on the 14th day of October, the treasurer, Henry L. Jewett, paid the last dollar due on the original purchase, thus relieving the church of an incubus which had, in connection with its other debts, pressed most heavily upon it for many years.

It is proper to state in this connection that so far, for the history of this church, the writer is indebted to the labor and research of Brother Geo. G. N. MacDonell, the pastor in 1874 and 1875, who, while pastor of the church, collected from the records of the Quarterly Conferences and other reliable sources of information, the facts just narrated, and placed the same upon the church record as a tribute to those who had toiled and struggled in behalf of this important enterprise, and for the information of posterity.

And he would fail of his duty if he did not here pay tribute to the pious and godly men who as, successively, pastors of this church, have cheerfully borne their full share of the toil, sacrifices and self-denial required to com-

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plete this work and honorably discharge every pecuniary obligation incurred.

Only those who have been immediately identified with this enterprise, can fully appreciate the toil and anxiety which has been experienced, to secure this gratifying result. Let God be praised, for "He hath done great things for us, whereof we are glad."

The first Board of Trustees were elected April 2d, 1859, and consisted of H. B. Treadwell, R. C. Wilder, J. C. C. Burnett, C. E. Ratchford, Elias Sinclair, J. K. Harman, J. M. Kent, R. A. Smith and R. P. McEvoy. In 1865, the board was reorganized, for First Street Church, and consisted of J. H. Anderson, E. C. Granniss, W. G. Hoge, Henry L. Jewett, John J. Forsyth, H. B. Treadwell, R. C. Wilder, J. C. C. Burnett, J. K. Harman.

The first Board of Stewards was elected in 1859, and consisted of H. B. Treadwell, J. C. C. Burnett, E. C. Ratchford, Oliver Porter and Oliver F. Evans. This, was for what was then known as the City Mission, to which were added in 1860, Joseph B. Smith and Robt. A. Smith, and in 1862, John J. Forsyth and Elias Sinclair.

The first Board of Stewards for First Street Church was elected in 1864, and consisted of A. R. Freeman, John J. Forsyth, Henry L. Jewett, W. P. Goodall, E. C. Granniss, J. C. C. Burnett, A. J. Smith and Richard Brinn. But one of the original board, H. L. Jewett, remains in office.

At the close of the war the congregation were occupying the basement of the church as its place of worship. The audience room above, and the church building generally, was unfinished, in fact, consisted of little more than the bare walls, roof and floor, and a debt contracted and unpaid, of between \$6,000.00 and \$7,000.00. Since then this debt has been paid, the building completed and handsomely furnished, and is to-day, one of the most elegant and comfortable places of worship within the limits of the city of Macon.

The membership numbers at present four hundred and twenty-three, and the church is in a most healthy and prosperous condition.

We feel unspeakably grateful to all, who have at any

time rendered assistance, in this important enterprise, and we render to Almighty God, devout thanksgivings for His continued blessings, which have so signally crowned the efforts of His struggling children, through so many weary years. The sorrows of the past are forgotten in the joy of the present, and we meet our brethren of dear old Mulberry to-day, to swell the song of praise to Him who hath loved us and redeemed us by His own precious blood. To Him be glory, for ever and ever—

“ And Christian brethren, ere we part,
United be our voice and heart,
A solemn hymn to God to raise,
A final song of grateful praise.
'Tis true, we here may meet no more,
But there is yon' a happier shore,
And there, released from toil and pain,
Dear Brethren, we shall meet again.”

HISTORICAL SKETCH OF JONES CHAPEL, MACON.

By REV. S. N. TUCKER.

Jones Chapel is the outgrowth of Mulberry Street Sunday-school. As early as 1842, a Sunday-school was established by the young men of the church, among the children of the hunters and fishermen who lived in the vicinity of Bassett's Hill, and prayer-meetings were held from time to time. In February, 1856, Geo. G. N. MacDonell and J. C. C. Burnett, thoroughly explored that section, and found between forty and fifty families, most of them living in dilapidated huts, in the midst of squalid poverty and vice, and destitute of all religious instruction.

Prayer-meetings were established, and an effort was made to relieve their destitution. Those elect ladies, Mrs. B. F. Ross, Mrs. George W. Ross, Mrs. Rachel Daniels and others, visited these poor families and supplied them with many of the necessities of life. A change for the better was soon perceptible in this outcast community.

In 1858, the Young Men's Christian Association built the Windsor Hill Church, where services were held every Sabbath, and a Sunday-school established. The present

organization was effected in 1867, under the administration of Rev. D. D. Cox, Presiding Elder of the Macon District. At the Conference of that year, Revs. James Jones and J. W. Burke, were appointed in charge of the Macon City Mission, and were reappointed the next year. They established several preaching places, and labored with diligence and zeal.

In 1870, the Windsor Hill property having passed from the control of the Methodists, Brother Jones, who had been reappointed, preached under a brush arbor near the site of the present chapel; and at the Annual Conference reported the erection of a new chapel costing about \$670. This building was erected through the liberality of the late Basil A. Wise and other liberal Christians, and was named Jones Chapel in compliment to the indefatigable pastor.

During 1871-72, the charge was served by Rev. Richard Cain, an earnest local preacher, who reported a constant state of revival and numerous accessions. Rev. R. M. Lockwood and Rev. S. S. Sweet, were the pastors in 1873 and 1874. The charge continued to grow, and the Sunday-school became more flourishing.

Rev. J. W. Simmons was pastor in 1875. This was a year of great prosperity to the church. It was thoroughly organized for work, and a gracious revival added over one hundred to the membership. The Sunday-school took on new life, under the efficient management of J. C. C. Burnett, superintendent, the church property was improved, and at the close of the year the outlook was most promising. Mulberry Street Sunday-school contributed \$400.00 for the support of the pastor, and the following young gentlemen and ladies from that school gave their time and means to the building up of the Sunday-school: Mr. Geo. A. Smith, Mr. R. F. Burden, Mr. W. T. Ross, Mr. I. H. Johnson, Mr. S. T. Guerry, Miss Carrie E. Butts, Miss Sallie R. Hinton, Miss Minnie Bass, Miss Mamie Clancy, Miss Minnie Jackson and Miss Carrie Woodson. Through winter's cold and summer's heat, these devoted teachers met their classes, and contributed largely to the prosperity of the school and the success of the pastor.

Rev. W. M. D. Bond was in charge in 1876, and reported a fair measure of success.

For the past two years Rev. S. N. Tucker has been the pastor, during which time the church has enjoyed some degree of prosperity; the church property has been still further improved; the Sunday-school and church well organized, and the prospects for the future are encouraging. Until this year, Jones Chapel has been under the fostering care of Mulberry Street Sunday-school; and to the interest manifested, and liberal support extended by that mother of churches and schools, the prosperity of this mission is mainly due.

HISTORICAL SKETCH OF THE EAST MACON METHODIST CHURCH.

By REV. R. L. HONIKER.

The organization of a Christian Church in any community is not an insignificant event. It is the seed of Divine hope, and the promise of immortal results. As far back as 1864, and long before a building committee was appointed, Revs. J. W. Burke and S. S. Sweet entered this field and held meetings in various private houses, and in the old school-house. In 1865 Rev. S. S. Sweet was appointed to this charge, and labored under many discouragements. The old school-house had been fitted up with seats, pulpit, and other fixtures, but it was burned down by the Federal soldiers, and the pulpit converted into a horse-trough. In 1867 a building committee was appointed by the Quarterly Conference of Mulberry Street Church to erect a house for the worship of Almighty God. Through the munificence of a noble Christian lady, Mrs. Anna Cutter, a communicant of the Protestant Episcopal Church, a lot suitable in all respects for the site of the building was donated to the struggling Methodists, but she died before the committee were ready to proceed with the work. Her sons, M. H. and Henry G. Cutter, and her daughter, Mrs. Asher Ayers, carried out their mother's

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donation, and made a deed to the lot. The building was commenced, but did not progress rapidly, having no one to give it close personal attention, and when partially completed, was blown down during a severe storm. The people were much discouraged, but Brother J. L. Worrell, a man of most wonderful energy, took the matter in hand, and, with assistance obtained from others, succeeded in getting the house rebuilt, but not finished. In this unfinished condition it was used for several years.

Rev. James Jones, who had charge of the City Mission in 1869-70, labored also in this field, and by his pulpit and pastoral labors did much to strengthen and encourage the church.

Rev. J. W. Burke was appointed to this charge in 1871, and again in 1872. He determined at once to have the church finished and made comfortable. To this end he gave all that he received as salary, besides investing several hundred dollars more in the enterprise, and with generous assistance from others in the city, succeeded in completing the work, and furnishing it with everything necessary to comfort and convenience. Much credit is due to Brother J. O. Davis and his estimable wife for the aid and comfort which they extended to the pastor at this time, and also to Mrs. Womack and Mrs. Julia Subers for their untiring devotion to the church.

Days of darkness enveloped the faithful few across the river. Varying experiences of light and shade were their heritage, but God was with them, and they emerged at last into the light; and when the day of dedication came, the Rev. J. Blakely Smith delivered the dedicatory sermon to a happy congregation.

In 1873 Rev. R. M. Lockwood was pastor. The labors of this good man were faithfully bestowed; some success attended his ministry, and at the close of the year the outlook for the future was very promising.

Rev. Stephen S. Sweet was pastor for the three succeeding years, and under his pastorate the membership steadily increased, and his praise was in the mouths of all the people.

Rev. R. L. Honiker has been in charge of the station

for the last two years, and the record shows a membership of one hundred and twelve.

In this brief review of nine years' work there are many things to call for devout gratitude to God.

A faithful band of Christian men and women, members of Mulberry Street Church, but resident in East Macon, transferred their membership to the young society, and, without the aid of wealth, have maintained an organization up to the present time.

They had to encounter much opposition. There were no religious services held in the community except by the Methodists, and, when this fact is considered, the prosperity of the church appears indeed marvelous. The carnal mind is not any more friendly to Gospel-righteousness now, than it was in the days of the Apostles; but those who had "turned the world upside down," had come hither also. God wrought; sinners were convicted, penitents were converted, saints were established, and above all, our people had learned how to die well—for they had learned how to live. The good done in the community through the agency of this church is incalculable. Like the dew of night, its influence has gently fallen on the soil of human hearts, and full many a darkness into the light hath leaped.

To help men and women, outcasts and perishing, to lead them to the cross of Christ, and into the sweet forgiveness of the Saviour's love, has been its work. This it has done, and if there is joy continually in heaven, that joy has made angelic hearts tremble with extacy as the Prodigals and Magdalenes have come again to the Father's home and heart, and to the place of sweet tears, wiping the loving Heart's feet, and kissing the loving One's hair.

God has opened the way of this church, and enlarged her steps, so that while others have ridiculed her *she has grown*. To day the church commands the respect of her enemies, while she has cemented the bonds of Christian brotherhood among her members. But the best of all is "God is with us."

A flourishing Sunday-school is connected with the church.

It would be a delightful task to sketch the lives of those

who yet remain, and to record the history of the good who have gained immortal rewards. But they do not need eulogy; no voice can call back the loved and sainted. Let them rest—rest in the Paradise of God. Those who remain, and weep, hope to meet and greet the blessed ones in the land where is no sorrow. This hope, gleaming through tear-drops, catches the hues of the “rainbow around the throne,” and casts a lustrous halo around their lowly graves.

NAMES OF MEMBERS IN 1827.

The following list, furnished by Mr. Matthew E. Rylander, constituted the membership of the church, November, 1828:

Thomas Gardner, (local preacher,) R. K. Evans, Jos. L. Moultrie, Alexander Richards, Elbert Calhoun, John Gamble, James Blanton, M. E. Rylander, Mrs. Rebecca Gardner, Mrs. Malinda Richards, Miss Ann Gamble, Mrs. Susan Wells, Mrs. Maria Childers, Mrs. J. W. Campbell, Miss Susan Campbell, Miss Eliza Campbell, Miss Rebecca Campbell, Mrs. Billups, Mrs. Isaac Harvy, Miss Amanda Harvey, Miss Starlin, Miss Emily Boring, Mrs. Lucy A. Evans, Mrs. Elbert Calhoun, Mrs. McGregor, Mrs. Harris, Mrs. Sarah Washington—eight male and nineteen female members; total, twenty-seven.

STATISTICS OF 1878.

The Pastor of Mulberry Street Church read the following statistics of Methodists in Macon:

CHURCHES.	MEMBERS.
Mulberry Street Church	
First Street Church	426
East Macon Church	423
Jones Chapel	112
	141
Total	
	1102

	S. S. OFFICERS AND TEACHERS.	PUPILS.
Mulberry Street Church	41	216
First Street Church	29	160
East Macon Church	15	100
Jones Chapel	15	120
Totals	100	596

MONEY RAISED THE PRESENT YEAR FOR BENEVOLENT AND OTHER PURPOSES, NOT INCLUDING THE SUPPORT OF THE MINISTRY.

Mulberry Street Church	\$3,571 33
First Street Church	1,243 50
Jones Chapel . . .	180 75
East Macon Church	266 14
Total	\$5,261 72

The statistics of the Colored Methodist Churches are as follows :

Cotton Avenue A. M. E. Church,	members,	1,206
East Macon Mission “	“	225
Macon City Mission “	“	75
Colored Methodist E. Church	“	204
Total number colored members		1,710

SUNDAY SCHOOLS.

A. M. E. Church .	3 schools	853 scholars.
Colored M. E. Church	2 schools	160 scholars.
Total	5 schools	1013 scholars.

GRAND TOTAL OF METHODISTS IN MACON.

White members .		1,102
Colored members		1,710
Total		2,812
White Sunday-schools, .	4 Scholars,	596
Colored Sunday-schools.	5 Scholars,	1,013
Total		1,609

When the numbers who have died, removed, and have been added to other churches from the fruits of Methodistic labors, are taken into the account, it will be seen that the

seed planted by the Fathers half a century ago, and cultivated by their successors, have borne an ample harvest.

Thousands have already been gathered into the heavenly garner, and thousands more stand as olive trees in the vineyard of the Lord, whose fruits are ripening unto eternal life.

EXERCISES OF SUNDAY

The morning opened gloomily with the prospect of a rainy day. A union love-feast had been appointed for this morning, and notwithstanding the rain, a few gathered at the church, to engage in this time-honored and heaven-blest institution of Methodism.

The services were conducted by Rev. H. H. Parks, one of the former pastors of the church. In a few remarks he feelingly referred to his pastoral connection with the church in 1859 and 1860, and the gracious revival which occurred at that time. Some of those who had been received by him into the church were present, and together they rejoiced in hope of heaven. Rev. S. Anthony, Dr. Cook, Brother Rylander, Rev. C. A. Evans and others followed with their rich Christian experience. A heavenly influence pervaded the audience, and many hearts rejoiced in the felt presence of the Saviour.

The rain having ceased, a large audience assembled at 11 A. M., to hear the Semi-Centennial sermon, by Rev. Jesse Boring, D. D., who had been pastor of the church in 1858. In the pulpit, besides the venerable preacher, were Bishop McTyeire, Rev. S. Anthony, Rev. H. H. Parks, Dr. J. S. Key and the pastor. The choir, under the lead of Prof. J. H. Newman, rendered in magnificent style as a voluntary, "The Gloria" from Mozart.

The hymns for the occasion had been specially composed by Rev. A. A. Lipscomb, D. D. After the reading of selected and appropriate Scripture lessons, the choir and congregation sung the hymn styled

HAPPINESS OF GOD'S PEOPLE.

"Happy is that people whose God is the Lord."—Psalms CXLIV. 15.

1. When freed from bondage by thy hand,
What grace thine Israel found in Thee;
For them thy vengeance smote the land,
For them thy sceptre swayed the sea;
As day by day the wonders grew,
That witnessed, Lord, thy mercy near,
Each hour of need brought token new
To strengthen hope or soothe their fear.
2. Where'er they move, where'er they rest,
Hovers thy cloud of glory nigh,
More fair its light that angel-guest
Whose golden wings illumine the sky:
No summer field their bread supplies,
Nor waters bright 'neath palm trees gleam,
But manna drops from bending skies,
And rocky fount pours forth its stream.
3. 'Twas thus, O Lord, thy chosen race
Were led by Thee through deserts drear,
Despite their sins, thy tender grace
Abounded more to help and cheer,
Till—twice fulfilled—their Canaan found,
Where hill and vale with bounty flowed,
How Psalms of earth and sky resound
As each to each in beauty glowed.
4. But happier we who know thy grace,
By other signs than Israel saw,
And in thy Son the glory trace
Of sovereign love and sovereign law:
As "Man of Sorrow," taught this name,
Life's noblest task His cross we bear,
Victor Divine o'er sin and shame,
Whose brow thorns pierce His crown shall share.

The opening prayer was offered by Rev. S. Anthony
Then followed the second hymn, styled

CHRISTIAN THANKSGIVING.

"What shall I render unto the Lord for all his benefits toward me?"
—Psalms cxvi., 12.

1. Earth keeps for us God's image bright,
As footstool of His throne :
No star that glows in arch of night,
Such splendor e'er hath known ;
Her fields, her sea, still feel Christ's hand,
That multiplies her bread,
While on her heart at His command,
Diviner gifts are shed.
2. Each toiling week, thy goodness waits,
To open realms more blest,
Each Sabbath wider spreads its gates,
To show us sweeter rest ;
While every hour gives insight near,
Some fresh surprise to love,
As lifted into clearer view,
We near our home above.
3. Sole Giver Thou—what gifts we bring,
Not ours—are all thine own,
For e'en the psalms our hearts now sing,
Are music from thy throne—
Oh touch these hearts to loftier strains,
Breathe down perfection's thought,
Till naught of sin in us remains,
Till all thy will be wrought.
4. For slighted grace, see Lord these tears,
The tears that sin bewail,
Our Father's God—midst all our fears,
Thy covenant cannot fail ;
Oh ever be life's sun and shield,
Our trembling steps still guide,
By Thee O Christ, our sins be healed,
In Thee our souls abide.

Dr. Boring read as the basis of his discourse the 66th Psalm. He announced as his theme, God, and his providence in the Church ; Man, and his relations and duty to God.

The Doctor made an elaborate and profound argument against the non-eternity of matter, and in proof of the existence of God. The attributes of the Supreme Being, and "Eternity in its incomprehensibility, were treated in a deeply metaphysical style, showing the careful study which had been given to the subject." The doctrine of providence was next discussed, after which the relations and duty of man towards God, were presented and enforced in the Doctor's most earnest and impressive manner. The discourse will never be forgotten by those who heard it.

Bishop McTyeire then announced the third hymn, which was sung to the tune of "Auld lang syne."

RECALLING THE PAST.

"I remember the days of old"—Psalms CXLII., 5.
"Which we have heard and known and our fathers have told us"
—Psalms LXXVII., 2.

1. Call back the days that long have fled,
Our Fathers' days of strife,
When grace like Pentecost was shed,
To help their struggling life.
2. What seed they cast in virgin soil,
Each furrow wet with tears,
Behold the harvest from their toil,
Rich growth of Fifty Years.
3. And—God be praised—their memories dear
Our bosoms long have thrilled;
Who never knew earth's grateful cheer,
See now their joys fulfilled.
4. And—God be praised—their spirit lives,
To quicken and inspire;
And—God be praised—His Spirit gives,
Its Pentecostal fire.

After prayer by the Bishop, and the doxology, the benediction was pronounced and the congregation retired.

SUNDAY SCHOOL CELEBRATION.

THREE O'CLOCK, P. M.

This occasion had been anticipated with great interest by the children and others. The schools of Mulberry Street and First Street Churches were well represented; but only a portion of East Macon and Jones Chapel Schools were present, yet the schools nearly filled the spacious audience room, while every available place, below and in the galleries, was filled with an expectant throng.

The opening exercises were conducted by Rev. J. S. Key, D. D., former pastor of Mulberry Street Church.

The opening hymn, "Joy to the world, the Lord is come," was sung to the grand old tune, Antioch.

This was followed by reading the Scriptures and prayer, after which was sung

"I love to tell the story,
Of unseen things above."

The pastor then introduced Brother Henry L. Jewett, Superintendent of First Street Sunday-school, and one of the oldest and most efficient Sunday-school workers in Macon, who read a beautiful and profoundly interesting historical sketch of the rise and progress of the Methodist Sunday-schools in the city. While our hearts were gladdened by the contemplation of what the Sunday-school had accomplished, they were made sad by the thought that many of the most devoted workers in this field had passed away from earth, and that we should meet them no more in this life. "The workmen die, but the work goes on." God has raised up others to take their places, and a faithful band are emulating the labors, and are seeking to perpetuate the inheritance bequeathed to us by those who have gone before.

HISTORICAL SKETCH OF SUNDAY SCHOOLS IN MACON, GA.

BY H. L. JEWETT.

Dear Friends and Brethren—Your committee have honored me with a request that I should, on this occasion, contribute a *history of the Sunday-school interest in Macon*, so far as it is connected *with the Methodist Church*.

I exceedingly regret that, though consenting to undertake this duty, the absence of regular Sunday-school records, comprising all the very interesting facts of this history from the first organization of the school down through the intervening years to the present time, makes it probable that many things will have been overlooked or forgotten which it would have been instructive and profitable to mention on this occasion.

Besides my own personal recollections as connected with this history, I am very greatly indebted to Brothers Joseph L. Moultrie, Matthew E. Rylander, and Edwin Saulsbury, brethren dearly beloved, for many facts which are about to be related, as well as to our fellow-townsmen, J. C. Butler, Esq., who is, at great expenditure of time and labor, preparing "an Historical Record of Macon, its Antiquities," etc., which will contain a fund of information in regard to the early settlement of Macon, and its *general history*, but particularly as it relates to the establishment of Methodism here, and its subsequent progress, which must prove both interesting to us and to generations to follow.

Brother Moultrie, now, and for many years, a citizen of Alabama, was one of the earliest converts of Methodism here. He sought religion, and found peace in believing *when but a boy*, and in the days of his early ministry was one of the most zealous and earnest laborers in the vineyard of the Master. In the great revival of 1835 he labored most effectively.

Brother Rylander is well known to most of you. He also was one of the first converts of the church here, and for many long years afterwards one of its most efficient, pious and devoted members, and an active co-laborer in the Sunday-school. To his earnest zeal, and Godly ad-

monitions, have many been indebted, under grace, for those deep religious convictions which led them to Christ. I well remember, in those early years of my life, his tearful, soul-stirring exhortations, and his fervent zeal in behalf of Zion. Thank God, he yet lives, and loves to labor for Christ, and is yet, though in age and feebleness, trying, by the help of God, to do what he can for the Sunday-school and the church.

Of Brother Saulsbury I need not speak in this presence, for none know better than you how perseveringly and zealously he has labored for years, here and elsewhere, and I might almost say *everywhere*, in the church and in the Sunday-school, in striving to lead young men to the Master. He and I were converted and united with the church during the same gracious revival, at Mulberry Street Church *now more than forty years ago*, and our recollections of those early days are most intimately blended. For many years we were associated in the church and Sunday-school, with others who now rest from their labors, whose memory is alike precious to us, and these hallowed associations serve materially to strengthen the ties of a friendship which has now outlasted our youth, and will, I trust, endure forever.

Although as early as 1827 a Methodist minister, the Rev. Thomas Darley, was appointed to Clinton and Macon, it was not until 1829 that, under the earnest and zealous pastorate of the Rev. Ignatius A. Few, a Sunday-school was organized here. He may, therefore, truthfully be said to be the founder, as he was also the first superintendent. Few men, perhaps, were more thoroughly consecrated to the work of the ministry than Dr. Few, and apprehending, as he did, the value of this agency for the education of the young in the truth of the Gospel, he, with the co-operation of some of the members of the church, in 1829, proceeded to organize a Methodist Sunday-school. James Blanton, Dr. Childers, and Rufus K. Evans, on the part of the brethren, rendered valuable assistance as teachers, but most of the teachers were ladies then, as now, the ready and willing helpers in this blessed and fruitful field of Christian enterprise.

Mrs. Sarah Fluker was the *first female Assistant Superintendent*, and a most devoted, zealous and untiring laborer she was, as well as the two Misses Campbell, her sisters. All honor to these, and other pious women of the early church. In labors they were most abundant, in zeal unfaltering, and in devotion to the interests of the church and the Sunday-school, set an example of self-denial which has been worth much to those who came after them.

We well remember the old Sunday-school library case which used to stand, when we first became a member of the school, within the altar railing, beside the pulpit, in the old church building, on whose folding doors, in gilt letters, was printed "Founded by Ignatius A. Few, in the year 1829." We have not seen that old once familiar case in many years, but we hope it is still preserved and treasured as a precious memento of those early days, and that it may speak for years to come to our children, and children's children, of the pious zeal of the early founders of the Mulberry Street Sunday-school of Macon.

We cannot speak at length, as we would like to do, of some of those who succeeded Dr. Few, as the superintendents of the Mulberry Street School, but must, for want of time, content ourselves with mentioning their names in the order of their succession, as accurately as can be now remembered.

They were Robert Fort, Dr. Wm. Ball, Robert B. Clayton, George Jewett, Matthew E. Rylander, Dr. Abner F. Holt, Henry L. Jewett, Rev. C. W. Smith, Rev. John M. Bonnell, Robert A. Smith, Edwin Saulsbury, John W. Burke, acting during the war, Jas. Jackson, M. J. Clancy, Rev. F. M. Kennedy, and the present honored superintendent, R. F. Burden.

Among the most efficient workers in the early history of the Mulberry Street Sunday-school-room, Mrs. John H. Oldershaw, Mrs. Sarah Fluker, the Misses Flora and Eliza Campbell, Miss Eunice Freeman, Mrs. John B. Ross, Mrs. Newton, Mrs. Rylander, Mrs. Rufus K. Evans, Mrs. John Childers, Miss Eliza Smith, Miss Martha Childers, Miss Harriet M. Ross. and Brothers M. E. Rylander, J. H. Oldershaw, George Jewett, Robert B. Clayton, Ira Fort,

Peter Solomon, Jas. L. Saulsbury, Edwin Saulsbury, B. F. Ross, Dr. G. McDonald, and Jas. W. Castings, and *subsequently*—many of whom had been scholars of those whose names I have just mentioned, from their youth—Mrs. W. A. Ross, Mrs. E. Kirtland, Mrs. T. P. Stubbs, Mrs. Dr. M. S. Thomson, Mrs. C. E. Brewer, Mrs. Eliza Manly, Miss Laura Wimberly, Miss Eliza Stubbs, Miss Kittie Freeman, Miss Sarah Clopton, Mrs. S. Collins, Miss Elizabeth Hardeman, the Misses Mary and Theodocia Richards, and Brethren Thomas P. Stubbs, Jeremiah Leak, Robert A. Smith, Basil A. Wise, Robert P. McEvoy, Charles R. Jewett, James G. Rogers, Charles Atkins, Col. T. N. Beall, Rev. J. W. Pratt, Rev. Oscar Fitzgerald, and many others, some of whom still live, and are still actively engaged in Sabbath-school work from Florida to California.

A flourishing school in New York City, one in Mississippi, and several in Florida and California, and perhaps in many other places also, of which we have no present knowledge, have owed their organization to the former scholars and teachers of the Mulberry Street Sabbath-school.

It was not until the administration, as its pastor, of the Rev. G. Jefferson Pearce, that the membership of Mulberry Street *generally*, took that active interest in the Sabbath-school which they did subsequently, and in consequence, its usefulness was greatly diminished. Then the church became fully awakened to its importance as an indispensable auxiliary, and, mark the result, at the commencement of the war, in 1861, the school numbered but little less than four hundred scholars, and about forty male officers and teachers.

In the early part of the war all the officers, all but four male teachers, and as many of the scholars as could bear arms, tendered their services to the young Confederacy, and were ordered to the front. Out of that noble band thirteen teachers and fourteen scholars fell upon the battlefield, or died from diseases contracted in the service. With but few exceptions these all received their first serious religious impressions in the Sunday-school, and maintained

their Christian integrity amid the demoralizing influences of camp life.

It cannot fail to be of interest to recall on this occasion, the names of those who thus *offered themselves a sacrifice* for those principles for which the South so stoutly contended, during those painfully eventful years. The teachers were Robert A. Smith, Edward Waterman, Edward J. Granniss, W. C. Redding, Jr., Henry A. Spear, Asa E. Sherwood, James M. Patton, George P. Payne, W. C. M. Dunston, E. E. Brewer, James G. Rogers, T. J. Redding, and George W. Ross.

The scholars were Willis Breazeal, Moore B. Thomas, Joseph McDonald, G. W. Scattergood, John T. Bass, A. G. Butts, Jr., Ira P. Pitts, A. Noland Pitts, Willie R. Ross, Thomas Collins, Henry E. Clark, Jack F. Ross, E. Taylor, and J. F. Plyler.

Quite a number of those youths who had received instruction as scholars in the Mulberry Street Sunday-school in former years, afterwards became *active itinerant ministers* of the church. Some have now passed away, while others of them are still actively laboring for the Master in the harvest field. Of this class of beneficiaries of the Sunday-school, we may mention W. P. Harrison, D. D., G. W. Pratt, O. P. Fitzgerald, D. D., John Richards, Arminius Wright, Robert B. Lester, Charles R. Jewett, N. B. Ousley, M. F. Malsby, W. W. Oslin, R. F. Evans, John N. White, W. C. Dunlap, Howard W. Key, Benjamin W. Key, A. McCoy Williams, David L. Anderson, and R. H. Rogers.

There are also to be found, here and there, in this and other States, many others who were once members of the Mulberry Street Sunday-school, and who fondly cherish the memory of those faithful men and women, who, in their youth, instructed them out of the Law of the Lord, and pointed them to "the Lamb of God that taketh away the sin of the world."

I will relate an incident in the history of the Mulberry Street Sunday-school, which occurred in its earliest days: In 1828, there came to Macon, from the country, five boys, all the sons of one man. They were very poor

and quite illiterate, so much so that they did not know their alphabet. These boys were persuaded to attend the Sunday-school at Mulberry, and were all put into one class, where they were taught their letters, then to spell and read. While being thus instructed, however, their moral and religious training was not neglected by their faithful teacher; and in the following year, perhaps, under the influence of divine truth, the oldest of those boys became a seeker of religion, and was found at the altar of old Mulberry for prayer. There he, as hundreds of others did in those precious days, "found pardon and peace in believing." He told his father he was going to join the church. His father opposed it, and endeavored to dissuade him, but his reply was, *he felt it his duty*.

There was at that time a small church out beyond Baily's, where there was circuit preaching, and it was near his father's house. When the day came round for preaching there, William dressed to go to church, and his father, fearing he would join, and thinking to prevent it by his presence, avowed his purpose to accompany him. They went together, and under the preaching of the word, the Holy Spirit descended, and so moved upon the father's heart, that when mourner's were invited to the altar for prayer, he who had opposed the son, was found among the penitents, and ere long himself found pardon, joined the church, and holds fast the beginning of his confidence until this day. The son is also yet living, a faithful Sunday-school Superintendent in Taylor county, and *three* of those five boys became ministers of the Methodist Church.

How often has the inestimable value of Sabbath-school instruction and association been exemplified under our observation.

Incidents, to an indefinite extent, could be related to illustrate this fact, and those who have spent much of their life in Sunday-school work, know how often they are greeted, here and there, by those with whom, in former days, they had been associated in the Sabbath-school, and who have, in after life, come to regard the early friendship of their teachers, and the recollections of those early

associations, as something too precious ever to be effaced from memory's page.

And doubtless many who have patiently toiled in this field of Christian effort, without visible evidences of success, will be amazed to hear, *in that great day*, one and another testify, that "under grace, through *your* instrumentality, I was led to Christ."

Dear teachers, ye may now sow in tears, *but be ye faithful*, and by and by ye shall reap in joy, bringing your sheaves with you.

Many who have tilled these fields before you, now sleeping, wait the resurrection morn. May you their successors be, in prayer, more frequent; in labor, more abundant.

A few incidents may be related to show the importance of Sunday-school training, and to encourage those of you who are teachers, in this good work. In 1839, it was so difficult to obtain suitable teachers, that it became necessary to take some of the boys from the advanced classes, and make teachers of them. One of these boys who had thus been put in charge of a class, for meritorious conduct, gave to each a small Testament; subsequently some of these boys removed to other places, and the teacher had not met them for years before the war. During that struggle he was, one day notified that a dying soldier was in one of the Confederate hospitals and desired to see him. He hastened to the couch of the dying man, but reached there too late. He was breathing his last, but had informed his nurse that the man he wanted to see was once his Sunday-school teacher, and that in his pocket could be found a little *well-worn* Testament, which had been given him by his teacher over twenty years before. He had carried it through the war, and requested that it should be sent to his family, as almost his only legacy to them.

A few years after this occurrence, the same teacher met, on one of our railroads, another of the same class, on whose face the plowshare of time had made, in the intervening years, many furrows; after a recognition, the scholar informed the teacher of his prodigal life, and of his reform, which latter he attributed to the early influences of Sabbath-school association, and that he was then read-

ing *night* and *morning*, at the family altar, the little Testament given to him twenty-five years before. Only two years since, that teacher met another of that class, at the North Georgia Conference, who introduced him to his daughter and grand daughter, as his old Sunday-school teacher, and the one who had given him the little Testament he prized so much. He now sleeps in Jesus.

About forty years ago, a few brethren, chiefly from Mulberry, organized a Sunday-school out on Windsor Hill. J. T. Thomas, now of Savannah, and J. T. Cherry, of this county, lately deceased, I remember, were among the number of those who were engaged in that work. They labored for its success under many discouragements, removing from one place to another, in that then sparsely settled neighborhood, until finally the school became as it was thought, permanently located, in a building erected in co-operation with the Young Men's Christian Association. This school was the parent of what is now a very flourishing one, at Jones Chapel, numbering at present one hundred and sixteen scholars and thirteen officers and teachers.

In 1850, the East Macon Sunday-school was reorganized, with Jas. G. Rodgers, superintendent, assisted by Asa E. Sherwood, Eddie Waterman, E. J. Granniss, and other efficient workers from the Mulberry Street Sunday-school, who were encouraged and assisted by some of the pious women of East Macon, prominent among whom were Mrs. Anna Cutter, and Mrs. Fenner Brown and her daughter. From this school the present East Macon Church sprang.

The Sabbath-school at First Street, now one of the most flourishing in the city, also owes its origin to the early missionary zeal of Mulberry.

Soon after the erection of the Macon Cotton Factory, the Mulberry Street Sunday-school organized a school in the basement of that building, with Robert A. Smith as superintendent. Among his most efficient supporters, I may mention the names of Miss Eliza Stubbs, the Misses Sophia and Mattie Bond, J. C. C. Burnett, Oscar P. Fitzgerald, and Alonzo Griffin and sister.

This school, on the organization of the Arch Street Church, was transferred to it, and when their new brick

church building was burned, the church and Sunday-school were removed to Sherwood's shop, then to the little house in its rear, until the new building on First Street was so far completed as that the basement could be occupied as a place of worship.

This is a brief outline of the origin of another vigorous and healthy child of Mulberry

The early history of the Methodist Church in Macon, and the history of its Sunday-school enterprises, are so blended that it is impossible to separate the one from the other without violence to both. They abound in most interesting reminiscences, and recall the names of a host of worthies, who were consecrated to the work of the Blessed Master. Among the pastors of the church in its early days, were not a few who seemed to glory in what we deem the hardships of an *Itinerant* life—counting no danger too great, no cross too heavy, no labor too arduous, so that they might preach Christ and win souls. Most of those pioneers of Methodism have gone to their rest, but by God's blessing, one, here and there, yet lingers, like the beloved and venerable PIERCE, upon the shore of time, to show us the "manner of men," who, for the glory of Christ, and the love of souls, blazed a pathway through the wilderness for the on-coming chariot of Israel's God.

We look back, dear brethren, to-day, upon the fruit of their toil. Fifty years have passed since the Methodist Church was first organized in Macon, and another year will be also the Semi-Centennial of the Sunday-school. What hath God wrought in our behalf during those fifty years? The little band of pious brethren who, on the 27th of July, 1827, met in that cotton-shed, on the banks of the Ocmulgee, to listen to God's message of mercy from the lips of the sainted Howard, Darley, Hodges, and Gardner, and the now venerable Pierce, has grown to be a *bannered host*, numbering *five* churches, more than a thousand members and five Sunday-schools, with more than six hundred scholars, besides their officers and teachers.

To God be all the glory given, for man is all too honored if but accounted worthy to be used in the execution of His gracious purposes in man's behalf; and may He, in

His mercy, grant, that out of the number who now constitute the membership of our churches and Sunday-schools, (the children of those dear departed ones, who, in their day, were to be so constantly found at duty's post, laboring in this fruitful field, and not content to labor here alone, but going forth to other fields and pastures new) there may be found many precious souls willing in their turn to *bear the Ark of God's covenanted grace*, following the example of their pious fathers and mothers, as they followed Christ, that when time in its onward flight shall have left on them the signet of his presence in the furrowed cheek, and frosted hair, they may stand before a succeeding generation examples of Christian zeal, not unworthy of their pious emulation.

At the conclusion of Bro. Jewett's address, the schools sang "Scatter seeds of kindness."

Dr. W F Cook was next introduced, and he entertained the audience with a short, humorous speech, in which he expressed his great obligation to the Mulberry Street Sunday-school in training for him one of the best wives that ever blessed the heart and home of an itinerant preacher.

That sweet and expressive song, "At the Beautiful Gate," was sung, after which Brother M. E. Rylander was introduced and in his unique and inimitable manner, gave an account of the early Sunday-school work in Macon. The schools then lacked many of the appliances which render Sunday-school work so delightful in the present day; but they taught and labored in hope, and God's blessing has crowned their efforts with success. His appeals to sustain this precious interest of the church were thrilling.

After his address the schools sang a missionary hymn, "The kingdom coming."

Bishop McTyeire was then introduced, and he made a few earnest, practical remarks, all regretting that the lateness of the hour compelled him to be so brief.

Here followed a pleasant little episode, which was not laid down in the programme: The pastor of Mulberry Street Church, in a few pertinent remarks, presented to the

infant class taught by Mrs. Charles Canning, "The Missionary Banner," they having raised the largest amount of missionary money during the year. The little ones were delighted at the distinction which they had won, and will strive hard to retain it another year.

As a fitting close of this memorable occasion all joined in singing the beautiful and touching song

GATHERING HOME.

[Good News, Page 11.]

1. Up to the Bountiful Giver of Life,
Gathering home! Gathering home!
Up to the dwelling where cometh no strife,
The dear ones are gathering home.

CHORUS—Gathering home! Gathering home!
Never to sorrow more, never to roam;
Gathering home! Gathering home!
God's children are gathering home.

2. Up to the city where falleth no night,
Gathering home! Gathering home!
Up where the Saviour's own face is the light,
The dear ones are gathering home.

CHORUS—Gathering home, etc.

3. Up to the beautiful mansions above,
Gathering home! Gathering home!
Safe in the arms of his Infinite Love,
The dear ones are gathering home.

CHORUS—Gathering home, etc.

Bishop McTyeire pronounced the benediction, the multitude retired, and thus ended one of the most impressive and delightful celebrations of the Semi-Centennial.

MONEY RAISED FOR MISSIONS BY THE S. SCHOOLS.

Mulberry Street, from 1856 to 1878, (omitting nine years, during which time there is no report,)	\$ 3,947 72
First Street, collections reported for seven years, .	560 94
East Macon, collections reported for six years,	343 40
Total, .	<hr/> \$ 4,852 06

CLOSING EXERCISES.

A large audience gathered at Mulberry Street Church to hear Bishop McTyeire, who had been announced to preach at the hour of half-past seven Sabbath evening.

The other Protestant Churches were closed, and their congregations assembled at Mulberry Street, until the body of the church and the galleries were packed with an expectant multitude, anxious to hear the distinguished minister, who had never before preached to a Macon audience. But they were doomed to disappointment. The Bishop had contracted a violent cold, which, he thought, rendered it hazardous for him to attempt to preach. As the hour of worship drew near, the pastor was greatly embarrassed. He had a magnificent congregation but no preacher to fill the hour. One after another of the older brethren persistently declined. Seeing that this burden was likely to fall on the pastor, who was wearied and troubled, Rev. Willard W Wadsworth, a young preacher of the North Georgia Conference, kindly consented, with great reluctance, to stand in the breach.

The pastor explained the posture of affairs and introduced Brother Wadsworth to the audience. He announced as his text Galations, 6th chapter and first part of the 14th verse: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ," and, although the circumstances were peculiarly embarrassing, he delivered an able and eloquent discourse, greatly to the delight and edification of his audience. Brother Wadsworth greatly endeared himself to the friends he made in Macon, and bids fair to take a high rank as an earnest preacher of the Gospel.

In closing the exercises Brother H. H. Parks, much to the surprise of the congregation, sang a beautiful hymn to a tune of great melody, but unknown to the people. The choir and congregation then sang, "All hail the power of Jesus' name." After a fervent prayer by Brother Parks, and a few concluding remarks by the pastor, the long meter doxology was sung, the benediction was pronounced, and the Celebration of the Semi-Centennial of Methodism in Macon came to a close.

NAMES OF PRESIDING ELDERS AND PREACHERS

Who have been connected with the Churches in Macon.

PRESIDING ELDERS.

John Howard, W. J. Parks, Wm. Arnold, John W. Talley, Isaac Boring, J. W. Glenn, Josiah Lewis, Samuel Anthony, A. T. Mann, from 1832 to 1855.

John W. Glenn, 1856, 1857 and 1858.

J. E. Evans, 1859, 1860 and 1861.

J. O. A. Clark, 1862.

Josiah Lewis, 1863, 1864, 1865 and 1866.

Daniel D. Cox, 1867.

Charles R. Jewett, 1868, 1869 and 1870.

Joseph S. Cey, 1871.

James W. Hinton, 1872, 1873, 1874 and 1875.

J. O. A. Clark, 1876, 1877 and part of 1878.

John W. Burke, latter half of 1878.

PREACHERS STATIONED IN MACON.

1827—Thomas Darley.

1828—S. K. Hodges.

1828—Charles Hardy.

1829-30—Ignatius A. Few.

1831-32—Benjamin Pope.

1833—A. H. Mitchell.

1834—I. A. Few, S. Lawrence.

1835—J. W. Talley.

1836-37—Alexander Speer.

1838—Willis B. Matthews.

1839—Elijah Sinclair.

1840—John P. Duncan.

1841—A. T. Mann.

1842—Geo. F. Pierce.

1843—S. Anthony.

1844—James B. Payne.

1845—S. Anthony.

1846-47—Wm. M. Crumly.

MULBERRY STREET.

1848—G. Jefferson Pearce.

1849-50—W. R. Branham.

1851—J. E. Evans.

1852—S. Anthony.

1853—E. W. Speer.

1853—Thomas H. Jordan.

1854—E. W. Speer.

1854—L. G. R. Wiggins.

1855—J. W. Hinton.

1856—J. E. Evans.

1856—Geo. G. N. MacDonell.

1857—J. E. Evans.

1858—J. Boring.

1858—T. H. Stewart.

1859—H. H. Parks, G. G. Smith,

1860—H. H. Parks.

1860—Geo. H. Pattillo.

1861—A. T. Mann.

1862-63—J. E. Evans.

1864—E. W. Speer.

1865—E. P. Birch

1866-67—J. S. Key.

1866-67—J. W. Burke.

1868-69—J. S. Key.

1870—R. B. Lester.

1870—A. M. Campbell.

1871—J. O. Branch, H. J. Ellis,

1872-74—J. O. Branch.

1875—A. Wright.

1876—A. Wright, C. W. Smith.

1876—Wm. A. Parks.

1877-78—Geo. G. N. MacDonell.

VINEVILLE.

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|------------------------|----------------------------------|
| 1846—Wm. J. Sasnett. | 1851-52—W. R. Foote. |
| 1847-48—W. R. Branham | 1853-54—Pastors Mulberry Street. |
| 1749—W. M. Crumly. | 1855—O. P. Anthony. |
| 1850—John M. Marshall. | 1855—L. G. R. Wiggins. |

COLORED CHARGE.

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|----------------------------|--------------------------------|
| 1847—J. H. Caldwell. | 1856—L. G. R. Wiggins. |
| 1848—H. H. McQueen. | 1857—Wm. A. Simmons. |
| 1849—J. M. Marshall. | 1858—W. S. Turner. |
| 1850-51—W. A. Simmons. | 1859—Geo. H. Pattillo. |
| 1852—R. B. Lester. | 1860—Pastors Mulberry Street. |
| 1853—J. M. Bright. | 1861—James H. Reese. |
| 1854—M. M. Mason. | 1862—Olin S. Means. |
| 1854—Geo. H. Hancock, | 1863—J. W. Burke. |
| 1855—James M. Dickey. | 1864—J. W. Burke, S. S. Sweet. |
| 1856—Geo. G. N. MacDonell. | 1865—J. W. Burke. |

CITY MISSION.

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|--------------------------|---------------------------------|
| 1857—W. F. Cook. | 1861—W. P. Pledger, W. C. Bass. |
| 1858—T. H. Stewart. | 1862—W. C. Bass. |
| 1859-60—J. M. Armstrong. | 1863—Thos. T. Christian. |

FIRST STREET.

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|---------------------------|-------------------------------|
| 1864—Thos. T. Christian. | 1871-72—W. Watkin Hicks. |
| 1865—Chas. R. Jewett. | 1873—G. Jefferson Pearce. |
| 1866—W. M. Crumly. | 1874-75—Geo. G. N. MacDonell. |
| 1867—W. F. Robison. | 1876—Stephen D. Clements. |
| 1868-70—J. Blakely Smith. | 1877-78—Walker Lewis. |

EAST MACON CHURCH.

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|----------------------|------------------------|
| 1865—S. S. Sweet. | 1873—R. M. Lockwood. |
| 1870—R. B. Lester. | 1874-76—S. S. Sweet. |
| 1871-72—J. W. Burke. | 1877-78—R. L. Honiker. |

JONES CHAPEL.

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|----------------------------------|-----------------------|
| 1868-69—Jas. Jones, J. W. Burke. | 1874—S. S. Sweet. |
| 1870—James Jones. | 1875—John W. Simmons. |
| 1871-72—Richard Cain. | 1876—W. M. D. Bond. |
| 1873—R. M. Lockwood. | 1877-78—S. N. Tucker. |

OFFICIAL MEMBERS OF THE SEVERAL CHURCHES.

MULBERRY STREET

REV. OSBORN L. SMITH,	Licentiate.
RICHARD F. BURDEN,	Superintendent Sunday-School.
CAMPBELL T. KING,	Secretary Church Conference.

TRUSTEES.

J. Madison Jones, <i>Chairman</i> ,	Emory Winship,
B. F. Ross,	W. H. Burden,
D. E. Blount,	M. J. Clancy,
William R. Rogers,	W. P. Goodall.
C. M. Wiley,	

STEWARDS.

Peter Solomon, <i>Chairman</i> ,	W. R. Rogers, <i>Sec. and Treas.</i>
J. Madison Jones,	Isaac Hardeman,
John B. Cobb,	M. J. Clancy,
B. B. Lewis,	N. E. Harris,
E. Winship,	I. H. Johnson,
W. R. Singleton,	R. F. Burden,
Charles Canning,	George A. S. Smith.

The membership of the church has been divided into six Working Committees, with the following Chairmen:

No. 1. On Sunday-Schools,	John B. Cobb.
No. 2. On Visitation of Members and Strangers,	Isaac Hardeman.
No. 3. On The Poor,	Charles Canning.
No. 4. On Visiting the Sick,	J. Madison Jones.
No. 5. On Non-attendance of Public and Social Worship, .	W. B. Hill.
No. 6. On Prayer-meetings and Mission Work,	W. W. DeHaven.

FIRST STREET

Rev. HENRY J. HARVEY,	Local Deacon.
J. C. C. BURNETT,	Exhorter.
H. L. JEWETT,	Superintendent Sunday-School.
H. C. TINDALL,	Secretary Church Conference.

TRUSTEES.

H. L. Jewett,	J. R. Boon,
E. C. Granniss,	George S. Dasher,
W. G. Hodge,	R. C. Wilder,
William Holmes,	J. C. C. Burnett.
P. S. Holt,	

STEWARDS.

Henry L. Jewett, <i>Chairman</i> ,	James A. Rogers, <i>Secretary</i> ,
A. P. Small,	W. C. Timberlake,
T. L. Sewell,	W. A. Grierson,
O. F. Evans,	W. F. Carter,
George B. Jewett,	J. R. Rice,
H. C. Tindall,	T. A. Cheatham.

JONES CHAPEL.

Rev. GEORGE C. THISTLEWOOD,	. . . Licentiate.
JOSHUA D. SULLIVAN,	Superintendent Sunday-School.
THOMAS R. SULLIVAN,	Secretary Church Conference.

TRUSTEES.

H. W. Campbell,	O. F. Evans,
Thomas R. Sullivan,	I. H. Johnson.
R. C. Wilder,	

STEWARDS.

H. W. Campbell,	Thomas R. Sullivan,
Joshua D. Sullivan,	Newton Land.
Ezekiel J. Stewart,	

EAST MACON

J. G. HARRISON,	Superintendent Sunday-School.
M. H. CUTTER,	Secretary Church Conference.

TRUSTEES.

J. G. McCrary,	J. O. Davis.
W. A. Myers,	

STEWARDS.

J. O. Davis,	J. W. Smith,
M. H. Cutter,	John G. Harrison.

CONCLUSION

Since the close of the Semi-Centennial Exercises, the old parsonage, which had been the home of so many Pastors of Mulberry Street Church, has been torn down, to make room for a new and more commodious building. The ladies of the church, with commendable zeal, desiring to commemorate the entrance on the second half century of its history, have raised funds, and contracted with Messrs. Hendrix & Cox for the erection of a Parsonage after the modern style of building, and which will be completed as speedily as possible.

Many hallowed memories clustered around the old Mulberry Street Parsonage. Many of the purest and sweetest joys of earth were experienced there, and many also of its trials and sorrows. The old study was a consecrated spot. How many sermons were there prepared ; how many anxious fears and inspiring hopes felt about their effect ; how many heart-aches over the desolations of Zion, and the backslidings of the church ; how many yearnings of soul for the salvation of sinners ; how many emotions of gratitude and of rejoicing for the revival of God's work ; how many plans formed for the advancement of the Master's cause, and how many earnest, agonizing prayers have been offered there, for heavenly light and divine guidance, for the blessing of God upon the Word, for the salvation of souls, and the prosperity of the church, eternity alone can reveal. A special providence has been over the preachers and their families who have lived there, for during the thirty-three years of its occupancy but one or two deaths have occurred in the families of the pastors. May the same gracious providence watch over and preserve the lives of all who may occupy the new parsonage.

In addition to this work of improvement, the members of the East Macon Church have also commenced the building of a neat and comfortable parsonage, which will soon be finished ; and the parsonage at First Street Church has received some substantial improvements, which will add to the comfort of its occupants.

